61st year, No.20
Thursday,
May 17, 1973

Southern Cross

Published by the Diocese of San Diego, California

We're first again

'Southern Cross' takes honors at Catholic press convention

THE PEOPLE OF the diocese of San Diego are receiving a weekly newspaper which has again been judged to be among the leaders of the nation for the second consecutive year.

At the annual convention of the Catholic Press Association in Minneapolis last week, the **Southern Cross** received top honors in one category and citations in others.

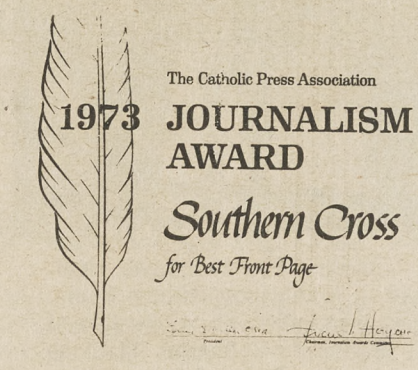
Out of the 78 newspapers competing for awards, the **Southern Cross** was judged best in front page in top circulation newspapers and received special citations for its editorial section and special photo feature.

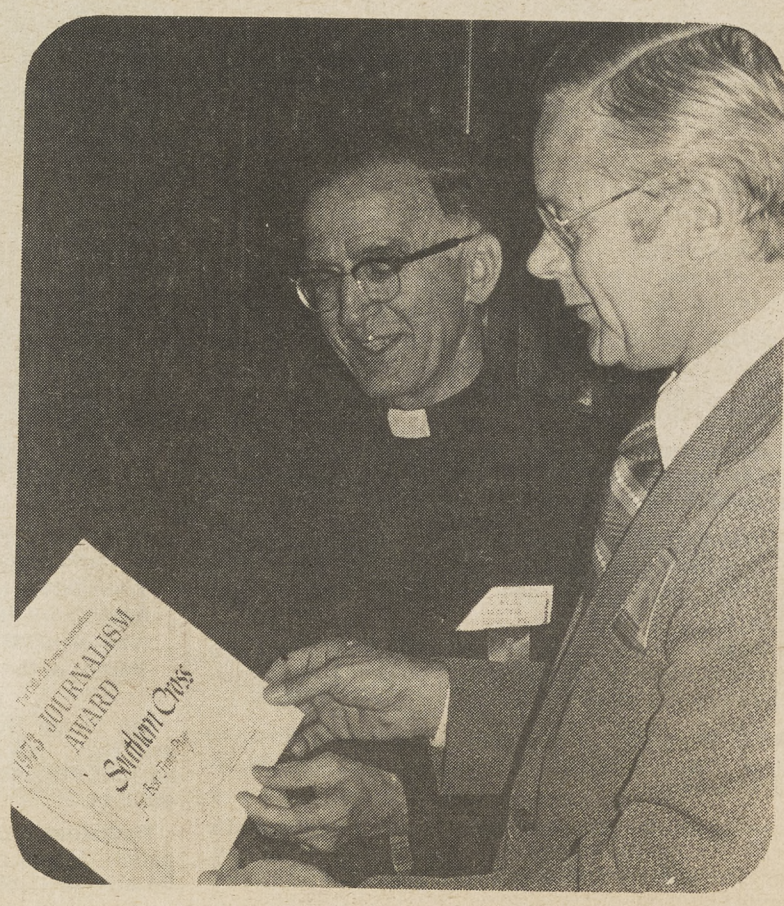
THE 40 JUDGES — all in the secular newspaper and magazine field — who ranged from Clayton Kirkpatrick, editor of the **Chicago Tribune**, to Robert Shnayson, editor of **Harper's** magazine — said that "the Catholic press is truly attuned to the times. It is featuring stories affecting the cultural, educational and personal well being in all levels of life."

Of the **Southern Cross** front page award the comments were:

"This is the first time this newspaper has stepped up into the biggest circulation category. Every cover of this tabloid newspaper is an artistic production. One is compelled to suggest that, as in magazines, newspaper artists — layout men and art directors — ought to have a role second only to that of the chief editor. The **Southern Cross** artist despises sharp corners. He rounds out everything, even the nameplate."

IN EDITORIAL sections the **Southern Cross** came third following the top flight **Evangelist**, of Albany, New York, and the **National Catholic Reporter.** The citation for SC editorial section said the pages "were distinctive for their organization, personalized commentary of the editor, and effort to reach what obviously must be a minority portion of its constituency."





ARTISTIC — Front pages of *Southern Cross* won top award in Catholic Press Association competition among 78 newspapers. "Every cover is an artistic production . . ." said citation. At right, Father Louis Miller, CSSR, president of CPA, hands award to SC editor and manager Michael Newman, in Minneapolis last week. — Peffer photo.

This editorial section includes all the locally produced features: A time to keep . . ., One Minute Bible Insight, Editorial in English and Spanish, Living Spirit, Talking Point and Father Warren Rouse's Answer Please! Most papers rely on syndicated services and columnists, but SC has pioneered these features from local resources.

In the awards for best photo story, **Southern Cross** earned an honorable mention for "For God's Sake, Dare . . . to Clean Up Our Cities," with photos and text by Michael Newman. The judges said: "This story makes a strong statement against pornography and sex and nudity shows, which is probably more effective than any amount of preaching."

THE ENTRIES, they said, "reflected a high degree of technical competence, and show considerable imagination."

Commented one of the judges, Kuyk Logan, assistant managing editor, **Houston Post**: "Each of these papers is competing not only with the local daily newspaper, but with television, movies, the backyard chef — you name it. The idea is to put out a newspaper so interesting that the reader will stop what he's doing and spend some time with that."

Religion in America - historical review

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Pope Paul VI proclaims 1975 Holy Year, dedicated to 'the inner renewal of man'

VATICAN CITY (RNS) — Pope Paul VI has proclaimed 1975 a "Holy Year," dedicated to "the inner renewal of man."

He invited Christians and non-Christians to join in the jubilee observance to ease discord among men and bring peace to the world.

The international religious event will be aimed at bringing a deeper knowledge and appreciation of God to modern men and women who are "intoxicated" with "false formulas for happiness."

IT WILL BE the 26th Holy Year since 1300. In modern times, these observances have been held every 25 years. The last Holy Year was in 1950.

The Year will begin Christmas eve, 1974, with the opening of a special door in St. Peter's Basilica by the Pope. The door and the year will be closed on Christmas eve, 1975. Spiritual preparations will begin on June 10 (Pentecost Sunday) this year.

Catholic dioceses will be encouraged to send delegations to Rome during the Year "to give the witness of their faith" in the Pope's "evangelical mission and in his primacy."

THE PONTIFF said the year will be aimed at helping the bored and disillusioned men and women of the 20th century who "have lost the certainty of truth." He hoped the observance would help to bring mankind "back to God" and lead to world peace.

Pope Paul said it will no longer be required for Catholics to journey to Rome to gain the special "indulgences" granted in a Holy Year.

(An indulgence is a spiritual benefit granted in recognition of some special religious activity. It is a remission before God of the temporal punishment due for sins already forgiven, which a follower of Christ — with the proper dispositions and under certain determined conditions — acquires through the intervention of the Church.)

UNDER THE 1975 Holy Year, spiritual benefits may be obtained by Catholics who visit prescribed churches in their own countries.

Pope Paul noted that modern man "enjoys life and amuses himself and has so many exciting ways to gain pleasurable experience that he soon feels bored and disillusioned.

"We do not think we err in detecting in modern man a profound dissatisfaction and a satiety, coupled with a feeling of deep unhappiness that stems from false formulas for happiness, with which he is intoxicated."

He made it clear he wants the Holy Year events to be simple — stripped of much of the pomp and circumstance that has surrounded other Holy Years.

Around the diocese

Bishop Leo T. Maher

Friday, May 25, 5:30 p.m., Lake Arrowhead, Our Lady of the Lake Church, Mass, Confirmation, Visitation.

Saturday, May 26, 5:15 p.m., Palm Springs, St. Theresa Church, triple silver jubilee of parish, school and ordination of Msgr. Michael Nolan, pastor.

Sunday, May 27, 3 p.m., Alta Loma, St. Peter and St. Paul Church, dedication, Mass, First Holy Communion, Confirmation.

Monday, May 28, 6 p.m., Calexico, Vincent Memorial High School Graduation Mass.

Father Roger A. Lechner
Vice chancellor-secretary

* * * *

Our Lady of Angels roundup 10 a.m.-7 p.m. Sunday, May 20, 24th and G streets, San Diego. Public invited.

Sacred Heart Seminary QUEST weekend May 18-20, quiet uninhibited experience in spiritual togetherness. Details: 13333 Palmdale Rd., Victorville, 92392, phone 245-6474.

Dr. Author E. Hughes, president, University of San Diego, named Distinguished Alumnus by Eastern Illinois University School of Business, from which he was graduated in 1951.

Mission San Luis Rey, near Oceanside, Monteverdi's **Vespers** 4 p.m. Sunday, May 20, by University of California at Irvine chorus and orchestra. Public invited.

San Diego County beaches ban dogs — even on leashes — 8 p.m.-midnight everyday through Sept. 30. City of San Diego ordinance also bans pets from beach parks in daylight hours.

CCD QUEST picnic 11 a.m. Sunday, May 20, Lindo Lake Park (Area 4), Lakeside. Mass 5 p.m. Donation $1.50 family. Bring lunch, gift grab bag. More information: 291-7614.

Catholic Daughters of America annual May Mass for members, families, friends, 10 a.m. Sunday, May 20, St. Joseph's Cathedral.

University of San Diego Alumni Association installs officers 8 p.m. Friday, May 18, Islandia Hotel, Mission Bay. Tee off time golf tournament 9 a.m. May 19, San Carlos Golf Club.

St. John's parish groups, Encinitas, luncheon for aging 11:45 a.m. Thursday, May 24, parish hall. Transportation provided 753-1040, 753-1730, 753-3188.

Our Lady of Lourdes school children, Montclair, win first, second and third prizes in Jack Nicholson Memorial Spelling Contest in Del Rosa Council, K of C, hall, San Bernardino.

Academy of Our Lady of Peace, San Diego, honors graduating class 2 p.m. Sunday, May 27, at school reception by alumnae association.

Our Lady of the Sacred Heart fiesta, 10 a.m. Saturday, May 19, Mexican barbecue dinner; noon Sunday, May 20, with turkey dinner. Public invited, Marlborough and Orange Avenues, San Diego. Details: 284-1250.

Holy Family parish bazaar June 1-3, with teen dance June 1, at 8 p.m. All welcome, Ulric and Tait streets, San Diego, 278-5276.

St. Patrick's Archconfraternity dessert-card party, noon Tuesday, May 22, parish hall, San Diego.

School Sisters of Notre Dame mark 25 years at St. Jude's School with Mass of Thanksgiving noon Sunday, June 3, followed by turkey dinner in parish hall to benefit school. Public invited, 3751 Boston Ave., San Diego.

Mission San Luis Rey Clergy Institute 10 a.m. Monday, May 21, sponsored by San Diego County Ecumenical Conference and National Conference of Christians and Jews.

Mission San Diego de Alcala ecumenical Day of Renewal for Pentecost 9:30 a.m. Saturday, June 2, with Msgr. John Portman, pastor of the Immaculata chapel.

Dr. Elizabeth Kubler-Ross speaks on death and dying 12:30 p.m. Saturday, May 19, Central Christian church, 201 Fir St., San Diego.

Synod II

Training for speak-up sessions chairmen and synod board members Wednesdays through May, 7:30 p.m., USD De Sales auditorium.

Training for all speak-up sessions Saturday, May 19, Aquinas High School, San Bernardino — Sister Marie Laux, 882-1776; Friday, May 18 and Saturday, May 19, Sacred Heart church, Brawley — Sister Gail, 291-7614. Other training sessions in San Diego county, call Sister Gail.

Diocesan Lay Committee meeting 1 p.m. Sunday, May 20, St. Francis de Sales church, Riverside.

Open parish synod board meetings: May 17, St. Francis parish, Vista, 8 p.m.

Training for speak-up sessions in Spanish 7 p.m. Saturday, June 2, Immaculate Heart of Mary church, Ramona and Thursdays in May. Contact Father Luis Bernal, 235-6291.

Special training for parish general secretaries 1:30-4:30 p.m. Sunday, June 3, USD De Sales auditorium.

Various materials from synod office, Alcala Park, San Diego, 298-7711, ext. 44. Or Box 80428, San Diego, 92138.

SYNOD COMMISSIONS — Never too late to volunteer.



PASSING OF STAFF — Cardinal Patrick O'Boyle, right, passes bishop's staff to Archbishop William Baum, his successor, during installation as Archbishop of Washington, in St. Matthew's Cathedral. Flanking Archbishop Baum are Auxiliary Bishop Edward J. Herrman of Washington (left) and Bishop Edward J. Harper of the Virgin Islands.

San Diego Deanery, DCCW, elects officers luncheon-meeting 11:30 a.m. Monday, May 21, Our Lady of Grace parish hall, 2766 Navajo Rd., El Cajon. Reservations: 466-4509, 469-9160.

Walkathon around Mission Bay benefits National Foundation (March of Dimes) starting 8 a.m. Sunday, May 20. Details: 284-1166.

St. Charles Borromeo parish presents annual musical variety show 7:30 p.m. May 18-19, parish hall, Lytton St. and Barnett Ave., San Diego. Public invited. Reservations: 223-1810.

Cathedral Girls' High School 1948 graduates wanted for 25th anniversary luncheon 11:30 a.m. Saturday, June 2, Holiday Inn, San Diego. Contact Mrs. Pat Kudas, 2628 Bancroft St., San Diego.

Cabrillo Council, K of C, Mexican dinner 6 p.m. Tuesday, May 22, 4425 Home Ave., San Diego. Details: 262-9098.

Sacred Heart P-T group, Redlands, hay ride-buffet supper, Saturday, May 19. Details: 793-6264, 792-5915.

Santa Sophia Academy Parent-Teachers Group meets 8 p.m. Thursday, May 17, parish hall, Spring Valley.

San Bernardino Right to Life chapter open meeting 7:30 p.m. Monday, May 21, public library, Fourth and Arrowhead. Public invited.

El Carmelo Retreat House, Redlands, priests' retreat May 21-25 with Msgr. Roger Mahony of Fresno.

St. Adelaide parish, Highland, CCD Mass, 9 a.m. May 19; school open house and registration 1-3 p.m. May 20; students' folk Mass 7:30 p.m. May 21.

Divine Word Seminary, Riverside, Day of Renewal by Riverside Renewal Community Sunday, May 20.

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Challenges in Christian Development

Initials and more initials

Two weeks ago in Chicago the N.C.D.D. concluded its annual convention and voted on proposals relative to the G.C.D., T.T.A.J.D. and B.T. with a view to forming the N.C.D. We further made recommendations to the National Office — CCD, a department of U.S.C.C. which is a conference of the N.C.C.B., and considered relationships with the N.C.E.A.

Translation: Two weeks ago in Chicago the National Conference of Diocesan Directors (of CCD) concluded its annual convention and voted on proposals relative to the **General Catechetical Directory** from Rome, the American bishops' pastoral document **To Teach as Jesus Did** and their document on **Basic Teachings** with a view to forming the **National Catechetical Directory.** We further made recommendations to the national office of the Confraternity of Christian Doctrine (you did know that one, didn't you?), a department of the United States Catholic Conference which is an arm of the National Conference of Catholic Bishops, and considered relationships with the National Catholic Educational Association.

I was impressed by the workings of the N.C.D.D. and hope to explain some of its actions and the documents and organizations mentioned above in future articles. But after a week of all those initials, I couldn't help but wonder whatever happened to terms like "religion," "school" and "teacher" that didn't seem to need abbreviation to the recitation of letters that sound like spelling bad words in front of kids.

Father William Gold



SURPRISINGLY GOD NEEDS YOU

THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

DO SOMETHING MEANINGFUL WHILE YOU'RE STILL ALIVE This column's happiest readers are the men, women and children who know they're needed. The days we're busiest helping others are the happiest days of our lives. . . . Who needs you most? Surprisingly, God needs you — for instance, to help an abandoned orphan become a God-loving, responsible adult. Lepers need you (there are still 15-million lepers in the world), blind children need you, and so do we. . . . Here in New York we are your agents, telling you where the Holy Father says your help is needed, and channeling your help promptly and safely to the people in need. . . . Want to feel good right now? Do without something you want but do not need, and send the money instead for one of the needs below. You'll feel good, especially if your gift is big enough to mean a sacrifice to you. This is your chance to do something meaningful for the world—it's God's world—while you're still alive.

LEPERS ☐ Only $8.50 gives our priests and Sisters in Shertallay, south India, enough Dapsone 'miracle' tablets for 43 lepers for a year!

BABIES NEED YOU ☐ For only $3.50 a week ($14 a month, $168 a year) you can make sure that an abandoned baby has food, clothing, a blanket and love. We'll send you a photo of the baby you 'adopt', tell you something about him (or her), and ask the Sister-in-charge to keep you informed.

MEET MISSION EMERGENCIES ☐ Your stringless gifts in any amount ($5,000, $1,000, $500, $100, $50, $25, $10, $5, $2) will help the neediest wherever they are — in India and the Holy Land, for instance.

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WITH PICKETS — Auxiliary Bishop Joseph F. Donnelly of Hartford, Conn., conducts a prayer service at UFW picket line, which he joined in Coachella. At right is Msgr. George G. Higgins, consultant to U.S. bishops' ad hoc Committee on Farm Labor, of which Bishop Donnelly is chairman.

Bishop Donnelly joins Coachella lines

COACHELLA (RNS) — Though told by a Teamster guard to "stick to religion" and stay out of politics, a Connecticut bishop joined Mexican-American farm workers on the picket lines here.

"I am proud to have been with you at your picket lines and to have seen the situation for myself. I pray that you will succeed in your struggle against the Teamsters because your cause is a just one," said Auxiliary Bishop Joseph Donnelly of Hartford, Conn.

At a press conference, the bishop, chairman of the U.S. bishops' ad hoc Committee on Farm Labor, joined Msgr. George Higgins of Washington, D. C., in hoping a settlement could be reached in the union dispute without another grape boycott. Both were critical of the Teamsters Union.

MSGR. HIGGINS said Frank Fitzsimmons, Teamster president, "is out of step with the whole labor movement. If anyone is really interested in settling the issue of who the farm workers want to represent them, it could be settled tomorrow by secret ballot."

Priests and sisters — some from this diocese — have also joined picket lines in this valley. The Sisters' Senate organized food and clothing collections and distribution to help families of those farmworkers who are without pay during the dispute.

The drawn-out dispute between the United Farm Workers and Teamsters focuses on union representation of workers in the Coachella Valley and elsewhere. Both groups claim they represent the farm laborers. Growers side with the Teamsters.

RECENTLY, California's bishops asked for "secret elections" by farm workers that would be supervised by disinterested parties.

Deacon Giles Conwill to become a priest

Southern Cross Reporter

DEACON GILES Conwill, who served at St. Jude's parish, San Diego, is to be ordained a priest.

He will be the first black priest ordained for this diocese.

The ceremony will take place at St. Peter in Chains Cathedral, Cincinnati, Ohio, June 2, at a 10 a.m. Mass. Ordaining prelate will be Archbishop Joseph Bernardin, recently appointed to the Cincinnati archdiocese.

DEACON Conwill attended St. Francis diocesan seminary and completed studies at Mt. St. Mary's Seminary, Norwood, Ohio.

Meanwhile, four seminarians of the diocese will be ordained deacons by Bishop Leo T. Maher on World Day of Prayer for Vocations, Sunday, May 20.

The ceremony at a 5 p.m. Mass in the Immaculate chapel, will be their last major step towards ordination to the priesthood.

NEW DEACONS will be Donald Coleman of San Diego, Richard Dryer of Whittier and Nicolas Reveles of Oceanside, now students at Catholic University of America, and James Moore of San Diego, now at St. John's University, Collegeville, Minn.

All four attended St. Francis Seminary and will be ordained deacons for this diocese.

On the same day four will make their first profession of vows as Brothers of Charity at a 2 p.m. service in St. Francis de Sales church, Riverside.

THEY ARE John Cislo of St. Brigid's parish, Pacific Beach; Marcellinus Cowns of Cincinnati, Patrick Kelly of Anaheim and Matthias Roesch of Pierce City, Mo.



PERMANENT DEACONS — The first group of married permanent deacon candidates will be admitted to candidacy for clerical orders — the new rite — on June 8, during the annual diaconate workshop. They will also be installed as lectors and, later, as acolytes. Among those to be admitted, seen here studying psalms with Father Frank Fawcett, program director, are, from left, Louis Principe, Joseph Remley, David Fitzgerald and Frank Allen. — SC photo

'Doomed without funds'

Senior center faces shutdown

Southern Cross Reporter

CEDAR Community Center for senior citizens, started three years ago by a grant to the Sisters of Social Service, may close July 1 for lack of funds.

The center was opened in ground-level facilities of the former convent housing the sisters who staffed Cathedral Girls' High school.

It was made possible by the $15,000 grant from the California Commission on Aging to the Sisters of Social Service which served as seed money. Other religious groups also cooperated in getting the center underway.

THE ONETIME convent at 349 Cedar St., is now occupied by Catholic Community Services and its related agencies. CCS provides the center with free use of facilities and one staff worker, Sister Justina Flynn.

Mrs. Sue Hart, the center's director, said basic funding has come from commission grants — limited to three years by law.

"We're doomed without new funds," she said, adding that requests have gone to federal, county and city agencies. "We're asking a lot more because we've found many other things to do."

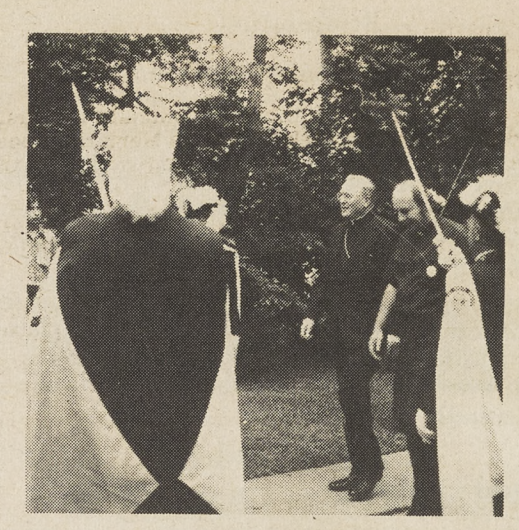
ACTUAL COSTS run higher when boosted by private donations and volunteered services. Activities include education, recreation, community involvement, transportation, visitations, and referrals.

The center is in the middle of a tract in downtown San Diego which has the "highest concentration of senior citizens," according to Mrs. Hart.

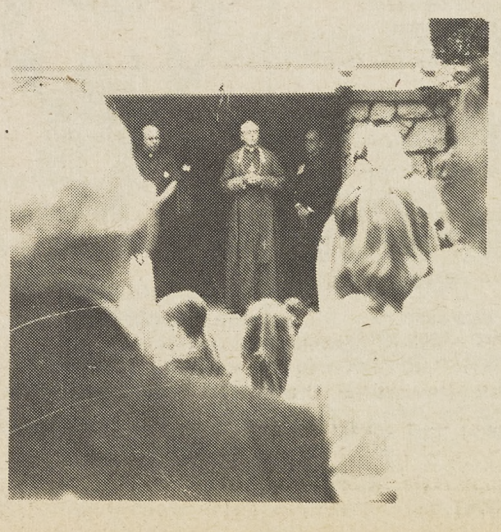
There are two high-rise apartment houses for the aging within a couple of blocks. Recently, Bishop Leo T. Maher announced plans to build a 16-story high-rise for the aging on the site of the former girls' school.

THE HOUSING, open to all regardless of religion or race, will have 150 studio units and 71 one-bedroom apartments, a self-service laundry, lounge and other common rooms for leisure living. Plans call for the girls' school to be demolished, with construction to follow.

Dedication, Celebration — CCD style







The Center for Christian Development was dedicated in San Bernardino Sunday — and it was the occasion for an old-fashioned community celebration.

Bishop Leo T. Maher was there to celebrate, along with CCD workers, the Knights of Columbus and so many others who have made this center the living heart of Christian activity in the area.

The day's theme was "This Most Open House."

The center, which has served the northern areas of the diocese for three years, was repaired recently following a fire. Use of the center has grown in its first few years.

Located at 459 West 17th St., the center is directed by Father Gerald Butler, northern CCD director.

A time to keep
by Michael Newman

Statue of responsibility

When he spoke to the 10,000 or so Catholic educators assembled in New Orleans for the huge annual convention of the National Catholic Educational Association, Dr. Viktor Frankl, the controversial Viennese psychiatrist said: "You Americans have a Statue of Liberty on your East Coast. But, to complement it, you should have a 'statue of responsibility' on your West Coast."

Dr. Frankl was talking on the theme of "Youth in search of meaning," and he called that "sacred" phrase "pursuit of happiness" a contradiction in terms. He said the American way of life fosters "rampant permissiveness" in youth which is a result of freedom without controls.

"Man should be basically concerned with reaching out beyond himself to other human beings and in living encounters," said the psychiatrist. "When he does this successfully, then all these other things like equilibrium and satisfaction, and ultimately happiness will come to him."

Which, after all, is the Christian vocation, surely?

Could we erect Frankl's "statue of responsibility" right here in the San Diego diocese? Starting with a concentrated effort to eradicate some of that permissiveness which has become the ruination of so much that is the real source of happiness.



"I'm bored – isn't there anything we're not allowed to do?"

World Magazine

Apartments and parishes

I looked out of the rectory window and said to the pastor: "That's a fine lot of apartments going up across from your church. There should be a great influx of parishioners here." And he replied: "Don't you believe it. Apartments do not help a parish. Apartment dwellers, by and large, are transients who do not give either personal or financial support to the parish."

This surprised me, but I checked around a few parishes, and the answer from experienced pastors is much the same. Apartments, which seem to be creeping over the landscape faster than a winter fog, are usually "bad news" to a parish.

Optional celibacy

There is something rather naive about the phrase "optional celibacy" as used by the National Federation of Priests' Councils. At their recent convention they asked for no less than a Gallup Poll of priests on the subject again — a resolution not supported by the San Diego delegates.

The point is, what is optional celibacy? Once it becomes optional it is no longer optional, if you see what I mean. The man who opts for celibacy is (a) going to have every anxious female in the parish after him or (b) will be smothered in insinuation and innuendo about his celibate state.

Perhaps the eventual solution — if one is arrived at — will be to have different rites within the Roman rite with different rules of celibacy. The Roman rite already has different rules from the Eastern and Orthodox rites. The celibacy question could conceivably be decided in a similar way, without leaving it "optional" within a rite.

Strange modern state

When you come to think of it, it's a strange world — or nation, or state. It provides birth control pills liberally, knowing that they are liable to harm women. It bans the use of a substance (DES) to fatten cattle quicker because there is a remote, very remote, chance that humans may suffer ill effects. And then this same, modern, progressive place bans bingo, but on top of all, legalizes the murder of unborn children.

Danger at the top

George Reedy, that massive, leonine figure who came to national prominence in the first two years of the Johnson administration, as press secretary, gave us Catholic journalists — and the nation — a frightening insight into what makes a Watergate. He was banquet speaker at the Catholic Press Association convention in Minneapolis last week.

Watergate came about because the President of the United States is isolated from all normal standards and correctives, he said. The men around him consider the morality of their actions in the light of their dedication to the President — who becomes, for them, "the nation."

"The President has no peers, and is constantly pampered," said Reedy, who walked out of the Johnson camp, disillusioned, after two years. "One of the most serious problems of this nation is that



Warning on peers

this atmosphere around him creates its own isolation." Even Senators and others who would argue with a president-elect, never seem to talk back once the man is in office. "We have to find a peer group for Presidents," said Reedy.

He said he was thankful this state of affairs resulted in "nothing worse than Watergate." I read into his words the threat of isolated power which could make a major decision on the national and international scene without having a true sense of the feeling of the people. Actions in recent years are evidence. As Lord Acton said: "All power corrupts. Absolute power corrupts absolutely."

Editorial

Women's ministry

As the Catholic world this week prays for vocations, an aspect of Church ministry which is receiving more and more attention is the role of women.

Pope Paul has announced the formation of a special commission to study the place of women in the Church and in the world. This will please those who long have felt women have been given a secondary place.

The witness of women in our Church has, over the centuries, been remarkable and dedicated. From those Marys and Marthas of the first days with Christ, down through countless numbers of women religious, women as wives and mothers, the ministry of women has produced its saints and martyrs.

However, the Church is well aware of the changing status of women in life generally and will certainly listen with concern and deep interest to any way in which "the real promotions in the various fields of life and the mission of the Church" can be made.

Women — religious and lay — are probably the most potent force for good in the world today, as ever they were. The commission is timely.

El ministerio para la mujer

Mientras el mundo Católico reza esta semana por las vocaciones, un aspecto del ministerio eclesial, que está recibiendo más y más atención es el concerniente a la mujer.

El Papa Paulo anunció la formación de un comité especial para estudiar el puesto de la mujer en la Iglesia y en el mundo. Esto complacerá a aquellos que por tánto tiempo se han dolido de que a la mujer se le haya dado un lugar secundario.

El testimonio de la mujer en nuestra Iglesia ha sido a lo largo de los siglos importante y consagrado. Desde aquellas Martas y Marías de los primeros días con Cristo, a través de incontable número de mujeres como religiosas, como esposas, como madres, el ministerio de la mujer ha producido sus santas y sus mártires.

Sin embargo la Iglesia está muy consciente del cambiante status de la mujer en lo total de la vida, y escuchará ciertamente con preocupación y profundo interés cualquier opinión según la cual pueda cumplirse "la real promoción en los varios campos de la vida y de la misión de la Iglesia."

La mujer – religiosa o seglar – es probablemente la más poderosa fuerza para el bien en el mundo de hoy, como siempre lo fue. La comisión papal es oportuna.

Southern Cross cpa

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Living Spirit

The ideal of the "universal man" is disappearing more and more. Nevertheless, it remains each man's duty to preserve a view of the whole man, a view in which the values of intellect, will, conscience and fraternity are preeminent. These values are all rooted in God the creator and have been wonderfully restored and elevated in Christ.

Vatican II Constitution on the Church in the Modern World

One minute Bible insight

After being saved from the sea Jonah went off to Nineveh to preach repentance. The Ninevites heard the message and tried to renounce their evil ways. God then relented of the punishment he had threatened.

Next Jonah went to the hill overlooking the city but became very angry when he realized that God's mercy was going to prevail. Jonah was so angry that he prayed for death! In the meantime, however, he made a shelter and a caster-oil plant began to grow in order to give him shade.

But by the following day a worm had killed the plant, and Jonah became enraged. Yahweh then replied to the bitter man: " 'You are only upset about a caster-oil plant which cost you no labor, which you did not make grow, which sprouted in a night and has perished in a night. And am I not to feel sorry for Nineveh, the great city, in which there are more than a hundred and twenty thousand people who cannot tell their right hand from their left' " (4:10+)?

The worm represents the prejudice that kills the free gift of life by trying to force everything into too narrow and egotistical a mold. Jonah claimed that he had the right under that narrow concept of life to be angry unto death.

Jonah had been forgiven his unfaithfulness by the mercy of God through no merit of his own just like the caster-oil plant grew without his labor, but yet he felt he had a right to be angry about the same mercy of God that forgave the Ninevites who did not even know the difference between right and wrong.

Do we claim for ourselves from God what we are unwilling to see others have?

Father Jerome Bevilacqua, OSA

FOR PRAYERFUL STUDY: Bible readings at Mass, fifth Sunday of Easter: Acts 9:26-31; I John 3:18-24; John 15:1-8.

Opinion Forum

Spiritual 'elitism' charge queried

I am writing in answer to the article "How Holy is Holy?" by Enid Lanyon (SC April 26). I have found much of Enid Lanyon's past articles very inspirational and of great value. The segment of this article read, "The spiritual elitism of some movements within the Church — charismatic and others — is in itself a contradiction and a detriment to their cause. No group has an edge on spiritual life, nor any person."

These sentences really bothered me. I wondered if the author knew very many members of charismatic prayer groups. In my own experience of approximately a year now, I have met sincere priests, deacons, seminarians and lay people who love the Lord and who delight in serving Him, who are part of the "spiritual elite" that Miss Lanyon talks of.

I have not experienced this feeling of "superiority" or "inverted vanity" among them.

Has Miss Lanyon stopped to consider that the charismatic movement could be the Holy Spirit's answer to other far more dangerous movements like the satanic, occult and spiritualistic. Should we not be concerned about these dangerous influences around us?

I feel that we have to consider the value of such a movement as the charismatic, be fair in our evaluation of it, become more familiar with its values and benefits before we label it unjustly.

V.M. Garland
Solana Beach

(Enid Lanyon replies: To admit that spiritual elitism exists in various movements within the Church is, I think, only facing a very human truth. People do tend to respond in this way, in the fervor and enthusiasm of initial awakening and "belonging." When an experience has great meaning for a person, he sometimes assumes it is the ONLY real experience of great meaning and discounts other equally valid experiences. As his spirituality matures and his insight deepens, this element will fade, but its presence does injure the image of the movement as a whole.)

30 years ago . . .

From **The Southern Cross,** May 14, 1943 — Pope Pius XII says while women are equal to men regarding personality, dignity, honor, worth and esteem, "in the life of families and of peoples nature assigns man and woman essentially distinct fields of duties and activities."

— Vatican Office of Information provides the United States with news of American war prisoners in Italy and Japan and handles about 70,000 Easter messages for English-speaking POWs in Italy.

— Body of St. Dominic transferred from tomb in Bologna, Italy, to temporary war-time shelter in a deeply excavated place protected by heavy layers of sand and a double ceiling of reinforced concrete.

— Cathedral Girls' High School, San Diego, buys five jeeps for U.S. army.

25 years ago . . .

From **The Southern Cross,** May 14, 1948 — Cardinal Alfredo Schuster of Milan warns "the noble American plan to contribute to the reordering of Europe is not sufficient if at the same time it does not aid in giving God back to the people, sick with religious anemia."

— Leading religious and political figures, at London rally attended by 7,000 call for a revival of Christianity to ensure that attempts to unite Western Europe will have a religious basis and a common ground.

— Riots in Bogota and other Colombian cities kill at least three priests, with many others attacked and wounded; an undisclosed number of nuns also perish when convents destroyed by fire.

— Eight-day celebrations mark 100th anniversary of Melbourne archdiocese.

Father Rouse on 'Brother Sun . . .'

Regarding the objection (SC May 3) of the R. A. Johnson family to the film **Brother Sun Sister Moon,** I, as a Franciscan, would comment, having actually attended the movie:

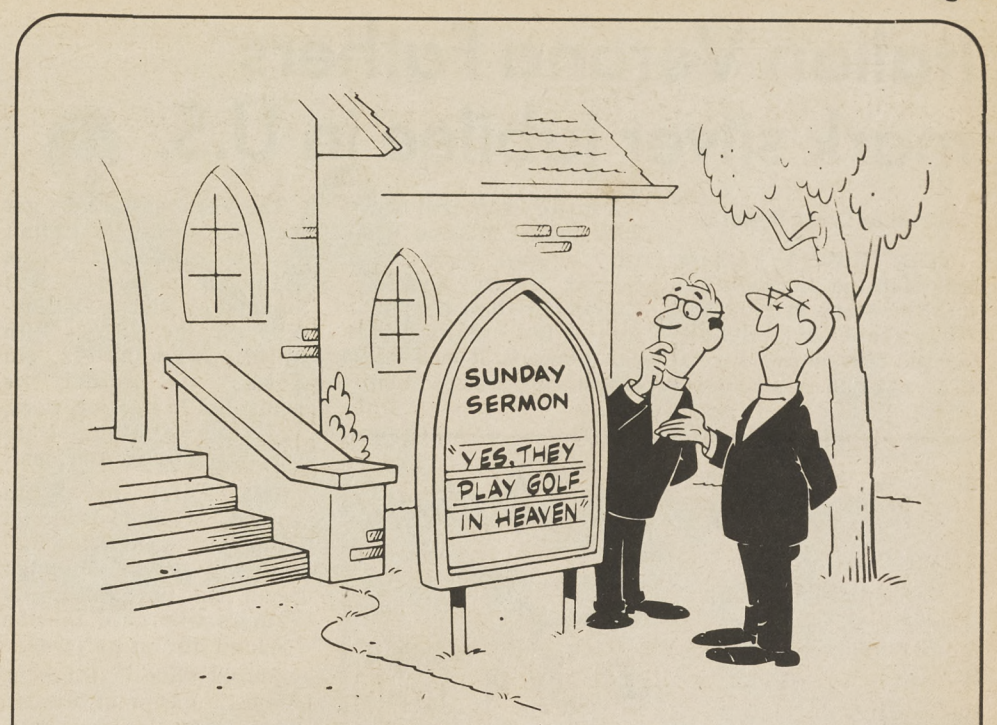
The cinematography was superb, the music quite good, the history slipshod, the acting stereotyped, and the supernatural atmosphere replaced by the youth cult. In short, the film reminded me of a vaguely spiritualized "Romeo and Juliet."

But to categorically state that this film "isn't even fit for children to see" is simply too much. The Johnson's implication is that the view of St. Francis nude (rear view, full length) is pornographic, i.e., deliberately posed with the intent of sexual stimulation. If the human body **au natural** causes such reactions, three steps must be taken immediately: (1) destroy many of the great art works of the ages; (2) never have full-length mirrors in your home; and (3) remember — you can't be too careful.

Father Warren Rouse, OFM
San Diego

Watergate woes for the nation

What worries me about the reaction of most people to the Watergate affair is that we accept it as part of our culture, for some reason. There is a laugh, an uncomfortable one, but still



"WELL, WHAT DO YOU THINK? IT JUST MAY BRING THEM IN!"

a laugh. There are no tears at the disgrace this brings to our political system and therefore to our credibility throughout the civilized world.

From its earliest conception to its miserable failure and even more miserable — and unsuccessful — cover up, the Watergate brand of politics should be outlawed. And only we can do it, at the ballot box. Let us remember this.

John S. Jorgensen
San Diego

Sisters need more luxury

The Catholic Church has long complained about not getting enough young ladies to become nuns. To me this is no surprise because the Church has not realized that the young ladies of our present times have no desire to live in poverty. When I see some of the so-called convents in which the sisters have to live I can readily understand the shortage.

One can easily say they agree to give up the material things of life and devote their life to the Church so they should not complain. This is all well and good for the year 1920 but not for the year 1973.

Our sisters should be living in modern, well appointed homes. They should have a new car to have transportation to the store and doctors. They should have a cook and a housekeeper and if necessary a groundskeeper. If needed they should have a chauffeur if they are unable to drive.

They should have the money to buy their habits or have them made to order and not have them donated. In other words they should have all the comforts needed to live a comfortable life and not wonder what can to open for food or worry about where that can is coming from.

They should have these necessities and comforts provided so they can devote their full time to the Church and devote their time to teaching our children religion and school courses.

This of course takes money so where does it come from? I feel sure if $250,000 of each Stewardship drive was earmarked to improve the lot of the sisters rather than be wasted on social services, Catholics would oversubscribe. I may be considered odd but for some strange reason **I feel a person can be just as devoted to the Church and work just as hard from a position of comfort as they can from a position of poverty.**

H. J. Hillson
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Italian Verona Fathers mark silver jubilee in U.S.

Southern Cross Reporter

THE VERONA Fathers, who staff the diocese's historic missions in Pala and Santa Ysabel, are celebrating the 25th anniversary of their work in this country.

A major event will be the 25th annual Mission Festival Sunday, June 3, at Sacred Heart Seminary, Cincinnati, Ohio, headquarters of the order's American province. It includes 45 priests and four brothers.

The Vernona Fathers get their name from the Italian city where the order — Sons of the Sacred Heart — was founded by Bishop D. Camboni in the 1880s. With world headquarters in Rome, the order is dedicated to mission work, with special attention to Africa and Latin America.

THE PALA and Santa Ysabel missions are a tribute not only to the Franciscan priests who founded them, but to the Verona Fathers who gave them a "second life" as parishes.

Father Gino J. Doniney, FSCJ, is pastor of Mission San Antonio de Pala, started in 1816 by Father Antonio Peyri, who had spent 34 years at Mission San Luis Rey.

At Santa Ysabel, Father Dominic Pazzaglia, FSCJ, is pastor of St. John the Baptist, official name of the mission started in 1818 by Father Fernando Martin as a branch of Mission San Diego de Alcala.

The priests also serve missions at 10 Indian reservations and two honor camps.



CHRIST'S FRIENDS — When third graders at Our Lady of Guadalupe school, San Bernardino, received the Sacrament of Penance for the first time, the whole school celebrated with them. Older students gave their little friends in Christ a candle which was lit after confession when, together, they thanked God for his bounty. Later the children gathered outside the school to release balloons with messages of peace, love and joy. — Gill photo

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CASAL, James, Sr. Husband of Ruth V. Casal, father of Jean Rose and James Casal, Jr., step-father of Jesse W. Ledford, Eleanor Hannapple and Ethel Beasley, also four grandchildren, 10 step-grandchildren and three step-great-grandchildren. Requiem Mass, May 9, St. Anne's Church.
Goodbody's Ivy Chapel.

DOUCETTE, Elizabeth J. Mother of Angela Hunter. Requiem Mass, May 9, St. Patrick's Church.
Goodbody's Ivy Chapel.

GARVEY, Jane Ellen, Aunt of Daniel J. McGillicuddy. Requiem Mass, May 3, St. Didacus Church.
Goodbody's Blvd. Chapel.

RODRIGUES, Louis. Husband of Mary C. Rodrigues. Requiem Mass, May 8, St. Agnes Church.
Goodbody's Ivy Chapel.

MURPHY, Marion Louise. Wife of John L. Murphy, Capt., USN, ret., mother of John Murphy. Requiem Mass, May 2, St. Charles Borromeo Church.
Goodbody's Blvd. Chapel.

OTTEN, Eric P. Husband of Sharon Otten, father of Paul and Katherine Otten, son of Charlotte Weeks, brother of Margaret Rowles. Requiem Mass, May 5, Immaculate Conception Church.
Goodbody's Blvd. Chapel.

SHEPHARD, Agnes Margaret. No known survivors. Requiem Mass, May 10, St. Joseph's Cathedral.
Goodbody's Ivy Chapel.

TRINCA, Antoinette. Daughter of Mr. and Mrs. Leo Trinca, sister of Anthony, Rose Marie and Jeanette Trinca. Requiem Mass, May 4, Our Lady of the Rosary Church.
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This ferry won't die, has mission

Southern Cross Reporter

A FORMER San Diego-North Island ferry will be dedicated June 3 with a new name, new look and new mission — and as a symbol of church concern for those in need.

The former "Point Loma," now converted into a floating hospital, will be christened "Hope" at a 3 p.m. ceremony at the Broadway pier, off Harbor Drive.

It will mark the culmination of a year-long effort by Father Luke Tupper, a Franciscan and physician, to remodel the ferry, which made thousands of trips between San Diego and the North Island Naval Air Station before the San Diego-Coronado Bay Bridge opened.

FATHER Tupper, a Navy doctor before his ordination, plans to sail "Hope" about 400 miles up the Amazon River in Brazil, to bring medical and dental care to isolated needy villagers.

Also a dentist, Father Tupper has been practicing medicine with permission of Franciscan superiors in Santarem, Brazil, where there is a shortage of physicians. He is believed to be the only doctor among the world's Franciscan priests.

Father Tupper's hospital ship is sponsored by the Esperanca (Hope) foundation, a non-profit, interdenominational group.

Mt. Everest crown

VATICAN CITY — A plaque depicting the Virgin Mary and Jesus now rests atop the 29,000-foot summit of Mount Everest.

Guido Monzino, leader of Italy's successful Everest expedition, sent a telegram to Pope Paul VI informing him that the plaque, which had been given to the team by the Pope, is now at the summit of the earth's highest mountain.

USD board of trustees gets five more members

FIVE MORE members have been appointed to the University of San Diego board of trustees, bringing the total to 30.

They are Msgr. William Spain, pastor St. James Church, Solana Beach; Peter J. Hughes, La Jolla attorney; George A. Scott, chairman, Walker Scott Co.; Albert E. Trepte, president, Trepte Construction Co., and Richard P. Woltman, vice-chairman, U.S. National Bank.

Their appointments were announced by Bishop Leo T. Maher, chairman of the USD board.

MSGR. SPAIN, diocesan moderator of Stewardship '73, has been pastor of St. James since 1969. He was ordained for the San Diego diocese in 1956 and elevated an honorary prelate in 1970.

Both Hughes and Woltman are members of All Hallows parish, La Jolla. Hughes, a partner in the Sheela, Lightner, Hughes and Castro law firm, has lectured at the USD School of Law. Woltman is chairman of the USD's Committee for Excellence and member of the Chancellor's Club of the University of California, San Diego.



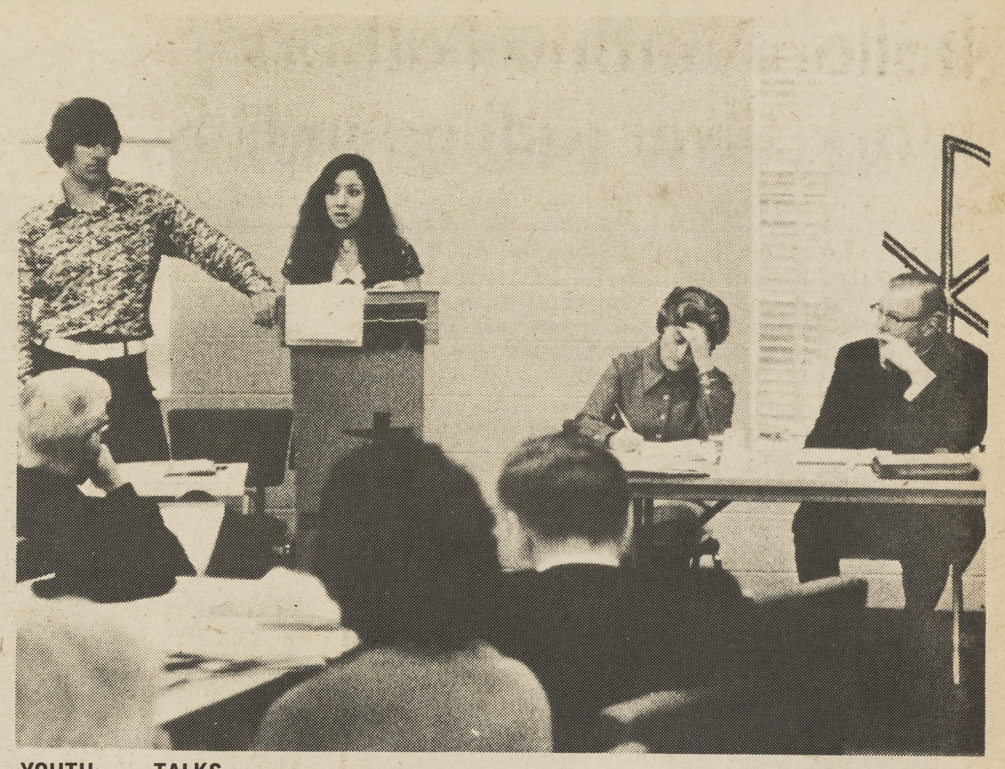
George A. Scott



Msgr. William Spain

Scott, a Presbyterian, is president of Goodwill Industries and of the Scott Foundation which grants educational scholarships.

TREPTE, former president of the San Diego Zoological Society, is a member of the Provincial Advisory Board of the Religious of the Sacred Heart who teach at USD.



YOUTH TALKS — Archbishop Francis J. Furey of San Antonio, former Bishop of San Diego, right at table, listens to youths at regional meeting of U.S. bishops in Mesilla Park, N.M. Youth role in the Church was discussed by Dale Laine of Galveston, left, and Janie Campa of San Antonio.

From Leviticus to Paul VI

A short history of Holy Years

ROME (NC) — Every 25 years the Pope declares a Holy Year, a year of jubilee, a year of return to God and of forgiveness.

Such will be the year 1975, declared by Pope Paul VI a Holy Year, a time when men are called to renew themselves interiorly, to come together in friendliness and forgive the debts they owe each other.

The ancient Hebrews, as Pope Paul said in announcing the Holy Year, practiced a year of jubilee during which debts were dismissed and slaves made free.

INDEED, in the Old Testament Book of Leviticus it is recorded:

"Thou shalt sanctify the 50th year and shalt proclaim remission to all the inhabitants of thy land, for it is the year of jubilee."

Just as the seventh day was sacred, so too was the seventh year and even more sacred still was the 50th year, for it followed seven years time seven.

THE CHRISTIAN observance of Holy Year has not been consistent over the centuries. Until 1300, when Boniface VIII invited pilgrims to Rome for a Jubilee Year, there are only scattered references to the practice.

Dante apparently attended that Jubilee in Rome in 1300, for in his **Inferno** he speaks of the "one-way" traffic across the bridges approaching St. Peter's Basilica during the "Giubileo."

An estimated 200,000 pilgrims came to that Jubilee Year.

ROMAN officials are now speaking of "many millions" coming to Rome during 1975, prompting one wag to observe that there will be "no-way" traffic approaching St. Peter's, for Roman traffic at best is chaotic.



REASSIGNED — Father Leo Petit, MSC, Newman chaplain and missions associate in this diocese since 1967, will become vocations director for his order — Missionaries of the Sacred Heart — effective June 4. He will be at the order's Allentown College of St. Francis, near Philadelphia. Father Petit has traveled the diocese speaking on missions and has been Newman chaplain at California State College, San Bernardino, and San Bernardino Valley College.

K of C hold annual meet

Knights of Columbus from the diocese will be in Sacramento May 18 for the annual California State Council meeting.

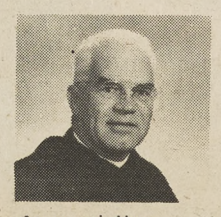
Main speaker at the Knights' first awards dinner will be Elmer Von Feldt, editor, **Columbia** magazine published by the K of C.

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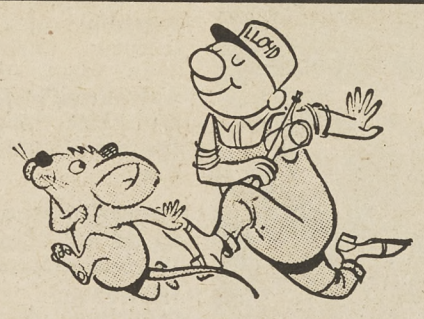
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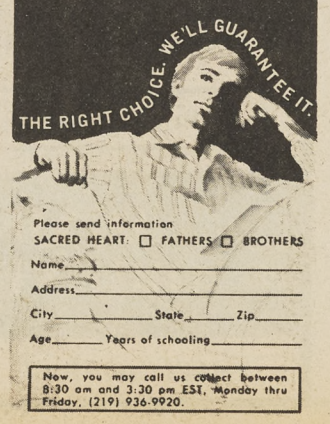
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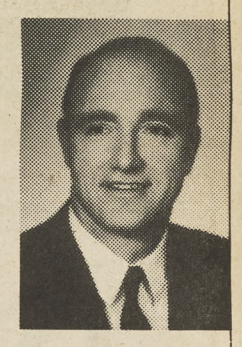


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Israel's 25th anniversary brings new understandings

THE STATE OF Israel — generally viewed by Jews and Christians as a political entity with unique spiritual dimensions — is marking its 25th anniversary as a "modern" nation.

The Mideast nation of 2.6 million, carved out of Palestine, is the latest reincarnation in a 4,000-year history of Jewish diaspora and restoration, emerging some 1,900 years after the Romans destroyed the Temple in 70 A.D.

The establishment of the state of Israel in 1948 with a population of 650,000 and its political and socio-economic maturity since then is for most Jews a "realization of God's promise."



PROTEST — Thousands of persons marked Israel's 25th anniversary by marching down New York's Fifth Avenue to protest Soviet treatment of Jews.

SIGNIFICANTLY, just prior to 25th anniversary festivities in Israel, the French Catholic bishops published an unprecedented document which indirectly, but unmistakably, upheld the Jewish people's right to nationhood.

The statement, unlike the Vatican's long-standing policy of non-recognition of Israel as a state, declared that "universal conscience cannot deny the Jewish people, which has undergone so many vicissitudes in the course of history, the right to and the means for its own political existence among nations."

In a stinging reaction to the French bishops, ambassadors of Arab nations, which have traditionally opposed (even through war) any recognition of Israel as a nation deplored the statement as "blasphemous" because it appeared to identify "the Zionist state with God's purpose . . ."

THE FRENCH bishops are not the first to look at Israel's religio-political significance. Protestant evangelicals generally regard the re-emergence of Israel as fulfillment of Biblical prophecy and a sign of Christ's Second Coming, and other Christians have described it as a development that makes possible a new "Christian theology of Israel."

Theologically, many Christians are acknowledging that despite the unique role given to Christ, Judaism as epitomized in Israel has a "permanent validity" in the salvation process.

Father Cornelius Rijk, Dutch-born former secretary of the Vatican agency handling Catholic-Jewish relations, said in 1970 that regardless of current differences, Christians and Jews "stand side by side with partial truths awaiting God's final revelation and the initiation of God's kingdom."

FATHER EDWARD Duff, SJ, of Holy Cross College, Worcester, Mass., said that Christian theological reflection of Israel is "hampered" by many factors, among them ignorance of a Jewish ethos and the inability of Christians to understand a religion that includes geographical implications.

Speaking to a clergy meeting sponsored by a California board of rabbis in March, the Jesuit said Vatican II rejected the view that Judaism is simply a prelude to Christianity and affirmed that Jews have a continuing role in the divine plan. He added that the significance of Israel is just surfacing among Christians as a "theological and ecumenical" issue.

— Religious News Service



JERUSALEM — Sacred shrines of Christianity, Judaism and Islam abound here. They include the Dome of the Rock, center, where Abraham bound Isaac for sacrifice and Mohammed ascended to heaven, according to tradition; the Wailing Wall, right foreground, Judaism's most sacred site; and the Garden of Gethsemane, with its domed Russian Orthodox Church just beyond the rock.



TIMELESS SCENE — A shepherd and his flock — a common sight at the time of Christ and a major symbol in Christianity — can still be found in Israel's hills.

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Catholic Near East Welfare

A mandate to the suffering and needy



WORKING WITH REFUGEES — Msgr. John G. Nolan, executive secretary of the Catholic Near East Welfare Association, New York, speaks with refugee children in Jordan. The CNEWA works with the Pontifical Mission for Palestine (of which Msgr. Nolan is also president) to provide food, shelter and clothing for refugees and other needy persons, regardless of religion. There are at least 1.5 million Arab refugees in Lebanon, Syria, Jordan and the Gaza Strip.

By Floyd Anderson

NEW YORK — Msgr. John G. Nolan, a priest of the Albany diocese, is a man who wears two hats — and wears them very well, in fact, almost jauntily. He enjoys his work, he believes fully in its importance and effectiveness, he does it well — and he works at it all the time.

Msgr. Nolan's two jobs are national secretary of the Catholic Near East Welfare Association, and president of the Pontifical Mission for Palestine.

The Catholic Near East is an American organization which collects funds for the support of the missions under the jurisdiction of the Sacred Congregation for the Oriental Churches. It trains native priests and sisters and supports mission activity in 18 countries.

THE PONTIFICAL MISSION is an international organization. In the Near East, where it provides relief, rehabilitation, and self-help development opportunities to Palestinian refugees regardless of creed, it is known in Arabic to be "the Holy Father's mission." The Pontifical Mission for Palestine is the Vatican relief agency for at least 1.5 million Arab refugees in Lebanon Syria, Jordan and the Gaza Strip.

Msgr. Nolan emphasized that, although he as president happens to be an American, and its funds come mostly from individual American Catholics, the Pontifical Mission is an international mission working for the Church universal in the Holy Father's name.

"ONE OF OUR businesses here is asking for money," he says. "But you can't ask for money unless you need it. You should tell just how you use it and what you do with it."

Msgr. Nolan added: "That is the philosophy of this organization: to secure donations as much as possible on a person-to-person basis, from this office with the donor, and person-to-person to the donee, the person overseas who was helped."

He had an example right at hand, something that had happened the morning I visited the offices at 330 Madison Ave. here, at the corner of 42nd St. That morning they had received a sizable check from a couple on the West Coast giving a donation to a hospital.

THIS WAS A specific need, mentioned in the advertisement which the Catholic Near East runs in the Catholic papers.

This couple had never responded to such ads before; this was their first contribution to the Catholic Near East, and when I came in Msgr. Nolan was writing a thank you to them, drafting it in long hand. It was a warm letter, telling the couple he wished he were closer to their home so he could come and thank them personally. He told them he would have the sister who received their contribution for the hospital write them too, and tell how the money was used.

This is the key to Msgr. Nolan 's work — and to his personality. He is very grateful for the generous assistance American Catholics have given to the Catholic Near East and to the Pontifical Mission — and he is not reluctant to say so.

AND HE INSISTS that donors know where their money goes, who benefits from it, what it accomplishes in these Near East missions. He demands specifics from his staff on the missions, the priests and sisters who receive the contributions through his office, and he showed me many reports that he receives from them.

Msgr. Nolan has a staff of 30 people in the New York office, but, amazingly enough, only eight people overseas in their area offices. As Msgr. Nolan says, "We have a very small core staff overseas which keeps our overhead very low. We work through every native priest and sister. We are using the Vatican structure overseas — nuncios and apostolic delegates and their secretaries and parish priests and sisters in the schools and hospitals."

He is aided in his work by Msgr. Edward C. Foster, associate secretary and Msgr. John S. Randall, assistant secretary, both men of high competence and dedication.

"OUR ADVERTISEMENTS are very specific items," Msgr. Nolan said. "A church is needed in such a place, in India or whatever country, and this is what it will cost.

"It is specific," he emphasizes. "When one gives money for a specific purpose, it is used for that, unless the donor says use it where needed."

The request for a church, for instance, originates in a certain country. The local bishop goes to the apostolic delegate; when approved by him, it is sent to the Oriental Congregation in Rome; and if approved there, the request comes to Msgr. Nolan's office.

"WE HAVE MORE requests than we can handle," he comments.

"We know it is authentic. When the money goes back to build the church, it follows the same path, to the Oriental Congregation, to the delegate and then to the bishop.

"The bishop has the church erected ," said Msgr. Nolan. "We want photographs and if possible we want progess reports for the donor. The man who givs the money is kept aware of what is happening all the way."

NO MONEY raised for the Catholic Near East goes to the Pontifical Mission for Palestine. Although both are handled out of the same office, and Msgr. Nolan is in charge of both, the two organizations are unconnected.

"Our mandate," said Msgr. Nolan, "is to Palestinian refugees. But if you are a priest or a Christian and someone needs help but is not a refugee, how as a Christian can you say no if you are in a position to help? So we help everybody who needs us."

Of primary importance to the Pontifical Mission's work are Mother Teresa and her sisters from India, who are working among the poorest of the poor refugees. Msgr. Nolan said five of the sisters came to Jordan in 1970, working in the worst slums in Amman. In September that year the war broke out. He didn't know whether they were dead or alive, so he went to Beirut and got into Amman on the first Red Cross plane.

"IT WAS really during the height of the troubles — no electricity, no food. I told them anyone who wants to leave is free to go. They were frightened to death, and I asked each of them, one by one — but none wanted to go. They did want to see Mother Teresa, and she came to see them.

"They are still there in Jordan," he said,

'One of our businesses is asking for money . . . We should tell just how we use it and what we do with it'

"going around in our mobile clinic, taking care of people in villages, giving medical care where there is no other medical care.

"Now Mother Teresa and we have decided to set up a new place in the Gaza Strip for her sisters. They will be the first community of Catholic nuns there."

THEN MSGR. Nolan added: "Don't overlook the sisters from England who are working for us in Jordan. They are the Franciscan Missionaries of the Divine Motherhood, and are known as the Maryknollers of England.

"Just before Christmas we provided a mobile pathology laboratory; it is the only one we know of in the Middle East, and the Franciscan Sisters use that.

"They brought from England the sister who was their best pathologist; she came just to be certain the mobile laboratory had everything it needed. When she got there, she begged the mother superior to let her stay — and she did. I believe they had to hire a pathologist to take her place in the hospital in England."

WHAT DO THE Catholic Near East and the Pontifical Mission need? Msgr. Nolan does not mind being specific about that too:

Contributions for the needs mentioned in their advertisements, or for use where needed; annuities, where people give them money and receive an income as long as they live; some people make them beneficiaries of their wills or of insurance; support for individual orphans; Mass stipends. He said in the 18 countries they help, the only income a priest receives usually is the stipend for Masses.

As women will . . .
by Enid Lanyon

How do we experience poverty?

AS WOMEN WILL, we were talking about . . . the vocation and witness of St. Francis of Assisi and whether it is practical today to attempt to "experience" poverty as he did.

There was the usual philosophizing and rationalizing over the embracing of poverty and chastity — of the apostolate of service — of the love of nature. And over and over again, the question "How does one follow his way today? How does one experience poverty today?"

It is a question to be raised and pondered. Often, however, it seems as if we concentrate on the specific acts and overlook the mainspring, the motivation of Francis' particular ministry.

IT SEEMS TO me that there is a common factor in all histories of service and mission. That St. Francis, Christ himself and all the saints, meet at the bottomless well of compassion.

They expended, squandered and exhausted themselves in compassion for all "groaning" creation. Christ, because he was one with the infinite compassion of his Father. The saints, because — each in his own way — they came to know the overwhelming compassion of Christ.

Driven by that vision they ministered to the obvious need of those around them. Possessed, bound, abnegated, by his compassion, they did not need to seek to "experience" poverty. They did not need to seek to "experience" suffering.

IN THE PRESENCE of hurt and suffering they — in their compassion — were anguished. In the presence of poverty they found themselves also deprived. In the presence of hatred they were crucified.

Even in the presence of love they knew a kind of agony, so inadequate are human beings to express or contain the full wonder and beauty of that reflection of divinity. Surely no one who knows compassion has need to question where his ministry, his mission of service may lie. He cannot help but minister where he is.

If he is among the poor, the rich, the hale, the sick, the free or the imprisoned, he can do no less than give all he has to that specific need. He can do no less if he is to remain true to himself.

AND WHERE HE can do nothing, he will encounter his old companion, suffering, at a more profound level. Compassion is a painful virtue, and a certain answer to those who, astonishingly, ask "How may we experience suffering?"

Any mother can vouch for the appalling simplicity of the reply. It requires only that we love with a sense of deep responsibility, a vision of the potential of others and respect for their autonomy. From there on it is plain sailing into a vast ocean of opportunity for suffering.

Given the human propensity for error, self-limitation and foolishness — given the environment of self-interest, impersonalization and obstruction of truth — there should be no dearth of anguish.

IN COMPASSION, it is not vicariously, but personally, acutely, that we suffer — and more than on our own account. Christ did not sweat blood for himself. He did not pursue his mission on his own account.

In fact, I wonder whether anyone in his right mind could honestly wish to know poverty or suffering for their own sake — whether he would be morally justified if he did.

Pain and deprivation are the involuntary circumstance of the lives of far too many people. For others, they form the by-product of a passionate self-donation — not sought after, but the inescapable consequence of their mission and the inevitable expression of their intimate concern.

Christians are, manifestly, called to compassion. It is our way of life, our impetus. It is our alpha and omega.

Possessing it, we are one with the mind of Christ, however often we may be mistaken, or falter in uncertainty about ourselves.

LACKING IT, we are truly and hopelessly impoverished.



MOTHER'S PRIDE — Mrs. Frances Galindo, mother of Msgr. Rudolph Galindo, left, proudly shared Mother's Day last Sunday with her son and Bishop Leo T. Maher at Our Lady of Guadalupe parish, San Bernardino. It was a big day with a special Mother's Day Mass, confirmation ceremonies and installation of the first four extraordinary ministers of the Eucharist in the parish. — Gill photo



B. J. Curry Spitler

Needs of aging to be studied

The diocesan Department on Aging is taking part in a nine-month survey to establish needs and priorities of the aging in San Diego County.

Maria Estrada, the department's director, is chairman of the program planning committee for the survey. Mrs. B. J. Curry Spitler is directing the survey, funded by a California Commission on Aging $57,452 grant. (Related story, page 3.)

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Talking Point

Digging for the roots of religion in America

"**THE MORAL AND** spiritual development of the American people is one of the most intensely relevant subjects on the face of the earth."

That global relevance, says the recipient of the 1973 National Book Award in religion, springs from the fact that understanding the nature and actions of the U.S. is among the most difficult challenges of the times.

America cannot be understood apart from the religious history of its people, Sidney Alhstrom declares in introducing his prize-winning book, **A Religious History Of the American People** (Yale University Press).

THE RELIGIOUS history, spiritual corollary to political and social history, is "one of the grandest epics in the history of mankind," the Yale professor adds. And he is not alone in insisting that study of religious history will bring light to other areas of the nation's past.

He is joined by a large chorus in calling the people to take history seriously. Alhstrom deplores a contemporary tendency to view history as of little importance, or at least, for persons to be so "present-minded" that they become one-dimensional, fearing the grip of the past constricting the future to the "narrow confines of today."

The approach of the 1976 U.S. bicentennial is responsible for much fresh and vigorous exploration of American religious history.

WHILE FEW HAVE produced anything as large or thorough as Alhstrom's 1,158 page volume, scholars are rediscovering both the diversity and the significance of the American people's religious heritage.

The importance of this work has been recognized by the National Book Awards judges in the last two years, with Alhstrom winning in 1973 and the 1972 prize going to Martin Marty of the University of Chicago for **Righteous Empire: The Protestant Experience in America.**

Marty's book was in a bicentennial series sponsored by Dial Press, which has recently issued **Catholic American** by John Cogley, editor of **The Center** magazine, a publication of the Center for the Study of Democratic Institutions.

ALSO WINTHROP S. Hudson of the University of Rochester (N.Y.), a man often called the dean of American church historians, has prepared a new edition of his book **Religion in America** (Scribners). John K. Roth and Frederick Sontag, two California historians, offer **The American Religious Experience** (Harper), subtitled "The roots, trends and future of theology." John C. Cooper of Winebrenner Seminary (Ohio) has written **Rediscovery of America** (Westminster).

One important similarity in these new books is that each, although it may focus primarily on a particular group (such as Protestants with Marty and Catholics with Cogley), stresses the need to recognize the pluralism of the nation.

The scope of Alhstrom's book is one of its most attractive features. A description accompanying its National Book Award nomination said, "No area of American religious thought is ignored... In a carefully integrated narrative, he (the author) reveals the ways in which various groups and movements influenced each other and help form the national conscience."

ROBERT BAIRD, a pioneering Protestant historian of U.S. religion, included only two pages on Catholicism in his 1843 documentary. No such bias is reflected by Alhstrom, another Protestant. The many varieties of Protestants, Eastern Orthodox, Armenians, Catholics, Jews, inter-denominational movements, quasi-ecclesiastical ideas, "civil religion" and general moral thinking feed into the story he traces.

Yet unlike some of his predecessors, Alhstrom does not resort to "consensus" history, in which everything is subjected to some mainstream view, such as white Protestantism or majority culture. He feels historians too often fall into "consensus" and, therefore, do disservice to the reality of American pluralism.

He does search for themes, finding that from its earliest days America had a "religiously oriented sense of mission, an abundant land, a noble hero and a favoring Providence" in its "saga."

> From this country's earliest days -- 'a religiously-oriented sense of mission, an abundant land, a noble hero and a favoring Providence'

IT IS THE FIRST and last of these themes which he explores most fully and in doing so he recognizes the enormous impact of Puritanism on the nation. He deals at length with the "holy commonwealth" ideology of New England, an ideology which undeniably had major impact on the nation throughout the 19th century and well into the 20th century.

Alhstrom concludes that the "saga" with its themes of mission, abundance, nobility and Providence has "evaporated" in many minds and that Puritanism was dramatically weakened in the 1960s. One of the few grounds on which he has been criticized is for possibly projecting more of an end to the "Puritan ethos" than is actually the case.

The historian sees the themes of mission and Providence, until very recently at any rate, cutting across denominational lines to provide much of the foundation of the nation itself.

ALHSTROM INSISTS that America as a mission — summed up in such terms as new Israel, chosen people, fountain-head of democracy, bringer of peace or melting pot for a "new race" — must be seen in a world perspective. For one reason, it is in relation to the rest of the world that a mission is carried out.

Furthermore, he maintains that the religious history of the American people must include "secular" movements and convictions, some of which have opposed or "sought to supplant" the Churches. Such secular development as wars, industrialization, urbanization and a large part of the agenda for organized religion.

Economics, politics, population distribution and psychology must, in their social context, also be kept in mind, Alhstrom says, as American religion is studied. But, he writes, "constant attention must be given to the radical diversity of American religious movements. This means that... a single, unified 'American tradition' must be cautiously employed."

THE DANGER of a single tradition used to characterize American religion is underscored by Hudson in **Religion in America.** None can seriously challenge assertions that it was European culture, and chiefly European Protestant culture, that provided America with its initial "shape and substance," to use Hudson's words.

However, as is recognized by Alhstrom, Hudson and virtually every other historian, a distinctive American cast to religion developed in the U.S. That distinctive nature included the bases for religious liberty, pluralism and racial equality, bases at the founding of the nation but not always attainable without a struggle.

The story of religion in America becomes, in part, the epic of non-whites and non-Protestants claiming their place. Alhstrom traces the history of anti-Catholic, anti-Semitic and anti-black sentiment, blights discussed, respectively, by John Cogley in **Catholic American,** any number of Jewish and Christian historians, and a host of recent black authors.

A DISTINCTIVE American experience has exerted influence on virtually every religious group in the land: Puritans were free to build their "holy commonwealth," blacks were provided with a new religion (Christianity).

And Catholics, composing the largest single Church in the nation for over a century, have felt the American impact despite natural and strong ties to Europe, Cogley notes.

In an afterword to his book, Cogley raises questions about why recent changes in the Church have taken place. He concludes that "America itself may have been responsible for the changes."

COGLEY MAINTAINS that prior to the Second Vatican Council Catholic America lived in "two separate intellectual worlds" — one looking to a Europe of a past age for authority and the other looking to America where Church members lived out "a democratic history unique in the annals of Catholicism."

After the council, he writes, "American Catholics abruptly began to behave like other Americans." **Religious News Service**

Answer Please!

By Father Warren Rouse, OFM

Question:

Do Catholic congressmen and judges incur the penalty of excommunication if they vote in favor of abortion?

Just recently the U.S. Bishops' Ad Hoc Committee for Pro-Life Activities (headed by Cardinal John Cody) stated the following:

"Those who perform or obtain an abortion or deliberately persuade others to do so, place themselves in a state of excommunication. Ordinarily this involves the woman who obtains an abortion, the doctor who performs the abortion, the person who persuades a woman to have an abortion, and any person who cooperates to the extent that the abortion would not otherwise take place without his or her cooperation.

"Excommunication is a special penalty, and conditions under which it applies must be strictly interpreted. Generally it does not apply to nurses and other assistants, nor can it be extended to legislators." This does not mean, however that these persons are excused from the obligation to follow a rightly formed conscience.

Question:

You are obviously partisan toward music at Mass as you are an expert in it. But what about those of us who have no ear for music and cannot enjoy it? Can't we have a silent Mass?

The vast majority of people are able to carry a melody (canaries), but it is true that some people are tone-deaf (crows), or have faulty pitch at best. This bears no relationship to the enjoyment of music, a pleasure that is natural and further heightened by acquiring some instruction in the academic study of music appreciation.

If a musical experience is not enjoyable, the fault in most cases can be assigned either to the fact that the music is not good to begin with, or it is good music poorly executed. Both possibilities frequently become realities in the Church today.

While music enhances worship, there can be too much of a good thing. When instrumental or vocal music usurps those moments provided for personal prayer in the liturgy (for example immediately after Communion), the rhythm and spirit of the Mass is violated.

The key to good worship is variety and planning. And this demands that each parish have a worship committee in order to determine the present needs and future possibilities of the parish community. If a "silent" Mass is indicated — so be it.

Maryknoll sisters examine missions

Church in Asia facing change, criticism, challenges

MANILA (RNS) — What is the image of the Catholic Church in Asia?

How long — and for what — will the foreign missionary remain there?

These and other questions were buffeted back and forth by delegates to the Asia World-Section Meeting held by Maryknoll Sisters from Japan, Korea, Taiwan, Hong Kong, Indonesia and the Philippines.

DELEGATES reported that in Taiwan, the Church is considered "Mandarin and intellectual. It is identified with the mainland Chinese who came in such numbers to Taiwan when Communists took the mainland.

"One segment of hard core Chinese intellectuals reject Christianity saying it is foreign to their mentality because the doctrine, they say is based on the assumption that man is basically evil. They see the Christian approach to man as breaking him in pieces, non-integrative."

In Japan, Catholics are mostly intellectuals, professional people and students. The Church's doctrine of personal equality makes many Japanese think of it as foreign.

WHILE the Bible is a best-seller every year and some 300,000 Japanese consider themselves Christian, they nevertheless find the Church an inflexible institution. The people do not feel the warmth and love of Christ in the Church, delegates said.

Koreans find the Church "urbanized with Western trappings smacking of old French Catholicism. The Catholic Church is not so friendly as the Protestant."

In Hong Kong, the Church is described as "institutionalized, Westernized and middle-class."

IN INDONESIA, the Church is identified with the poor as well as the middle class. "Catholicity is fairly young here and that is why it seems so integrated. Among sisters, life is still highly institutionalized but the climate is positive and there is questioning," a report said.

Concerning the role of foreign missioners in Asia, delegates said: "So long as we are paternalistic, so long will our religion be a foreign import. Most national sisterhoods have enough professionals now to train their own sisters.

"The Church would make a good change by closing some of the old style seminaries. Certainly, we should not start seminaries or novitiates; we can teach in them but not run them. Nationals should be the ones to run them."

U.S. Catholics reach 48,460,427 – up 69,437

NEW YORK (RNS) — U.S. Catholics increased by 69,437 last year for a 48,460,427 total. But the percentage of Catholics in the country's total population dropped from 23.3 to 23.1.

Decreases in nearly every other major category continued, including students, teachers, priests, religious, baptisms and converts.

The 69,437 gain represents less than half the 176,261 increase reported in 1971.

THE SAN Diego diocese reports the fifth largest increase of any other diocese in the country. Catholics in the diocese's four counties increased from 512,412 to 543,907 — up by 31,495.

These and other annual statistics are from the 1973 **Official Catholic Directory** issued by P.J. Kenedy and Sons of New York.

Thirty-two archdioceses have 21,790,123 Catholics and 133 diocese have 26,670,304. Twelve dioceses had no change in Catholic population, 52 had decreases and 101 increases.

LISTED ARE 305 cardinals, archbishops and bishops — one more than the previous year. Priests total 56,969 — a decrease of 452. While diocesan or secular priests decreased by 504, religious order priests increased by 52.

Other religious include 9,201 brothers, a decrease of 539, and 143,054 sisters, a decline of 3,860.

There are 17,755 parishes with resident pastors and 609 without — an overall increase of 125 parishes for a record total 18,384. Also listed are 4,040 missions — down 155, 1,456 stations — up 144, and 11,099 chapels — down 390.

Educational institutions dropped by 455 to 11,258. This includes 107 diocesan seminaries with 12,925 students, and 304 religious order seminaries, novitiates and scholasticates with 8,855 — making a total of 21,780 studying for the priesthood.

Colleges and universities — 262 with 418,083 students; diocesan and parish high schools — 1,051 and 605,375; private high schools — 702 and 324,299; parochial grade schools — 8,504 with 2,814,029, and private grade schools — 328 and 60,222.

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NO. 73 2236

The following persons are doing business as:
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San Diego, Calif. 92105
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7777 Tyrolean Rad
San Diego, CA. 92126
2. JOSEPH MERLIN LEMM
3258 52nd St.
San Diego, Calif. 92105
3. ROBERT MICHAEL CARICATO
3959 Vista Grande Dr.
San Diego. CA. 92115
This business is conducted by a general partnership.
/s/ Joseph M. Lemm, Jerome P. Gelin
Robert M. Caricato
This statement was filed with the County Clerk of San Diego County on March 30, 1973
Claire Chisholm, Deputy
Expires Dec. 31, 1978
SC: April 26, May 3, 10, 17, 1973

NOTICE TO CREDITORS
NO. 103143
SUPERIOR COURT OF THE STATE OF CALIFORNIA
FOR
FOR THE COUNTY OF SAN DIEGO
Estate of
MARIE E. TONER,
also known as
MARIE EILEEN TONER,
Deceased.
NOTICE IS HEREBY GIVEN to the creditors of the above named decedent that all persons having claims against the said decedent are required to file them, with the necessary vouchers, in the office of the clerk of the above entitled court, or to present them, with the necessary vouchers, to the undersigned at
530 - B Street, Suite 1330,
San Diego, California 92101
which is the place of business of the undersigned in all matters pertaining to the estate of said decedent, within four months after the first publication of this notice.
Dated March 30, 1973
/s/ S.M. Kelly
SIDNEY M. KELLY
Executor of the Will
of the above named decedent
VINCENT E. SULLIVAN
KAVANAGH AND SULLIVAN
PROFESSIONAL LAW CORPOR.
530 - B Street, Suite 1330
San Diego, California 92101
Phone: 239-9433
Attorneys for Executor
SC: April 26, May 3, 10, 17, 1973

NOTICE TO CREDITORS
NO. 61021
SUPERIOR COURTY OF THE STATE OF CALIFORNIA
FOR THE COUNTY OF SAN DIEGO
Estate of
VERA RADKE
Deceased.
NOTICE IS HERBY GIVEN to the creditors of the above named decedent that all persons having claims against the said decedent are required to file them, with the necessary vouchers, in the office of the clerk of the above entitled court, or to present them, with the necessary vouchers, to the undersidned at:
530 Broadway, Suite 548
San Diego, California 92101
which is the place of business of the undersigned in all matters pertaining to the estate of said decedent, within four months after the first publication of this notice.
Dated April 18, 1973
/s/ Albert Jehorek
ALBERT JEHOREK
Executor of the Will
of the above named decedent
QUINTIN WHELAN
530 Broadway, Suite 548
San Diego, California 92101
Phone: 234-8585
Attorney for Executor
SC: May 3, 10, 17, 24, 1973

NOTICE TO CREDITORS
NO. 103268
SUPERIOR COURT OF THE STATE OF CALIFORNIA
FOR THE
COUNTY OF SAN DIEGO
Estate of
OTTO E. JUDD
Deceased.
NOTICE IS HEREBY GIVEN to the creditors of the above named decedent that all persons having claims against the said decedent are required to file them, with the necessary vouchers, in the office of the clerk of the above entitled court, or to present them, with the necessary vouchers, to the undersigned at:
QUINTIN WHELAN
530 Broadway, Suite 548
San Diego, California 92101
which is the place of business of the undersigned in all matters pertaining to the estate of said decedent, within four months after the first publication of this notice.
Dated April 24, 1973
/s/ Josephine Judd
JOSEPHINE JUDD
Executrix of the Will
of the above named decedent
QUINTIN WHELAN
Attorney at Law
530 Broaday, Suite 548
San Diego, California 92101
Phone: 234-8585
Attorney for Executrix
SC: May 3, 10, 17, 24, 1973

NOTICE TO CREDITORS
NO. 103267
SUPERIOR COURT
OF THE STATE OF CALIFORNIA
FOR THE COUNTY OF SAN DIEGO
Estate of
DOLORES MARIE SULLIVAN
Deceased
NOTICE IS HEREBY GIVEN to the creditors of the above named decedent that all pesons having claims against the said decedent are required to file them, with the necessary vouchers, in the office of the clerk of the above entitled court, or to present them, with the necessary vouchers, to the undersigned
c/o QUINTIN WHELAN
530 Broadway, Suite 548
San Diego, California 92101
which is the place of business of the undersigned in all matters pertaining to the estate of said decedent, within four months after the first publication of this notice.
Dated April 24, 1973
MARY E. SULLIVAN,
Administratrix of the
Estate of the above named decedent
QUINTIN WHELAN
530 Broadway, Suite 548
San Diego, California 92101
Telephone: 234-8585
Attorney for Administratrix
First publication: May 10, 1973
SC: May 10, 17, 24, 31, 1973

NOTICE TO CREDITORS
NO. 103333
SUPERIOR COURT OF THE STATE OF CALIFORNIA
FOR THE COUNTY OF SAN DIEGO
Estate of
HELEN L. EILBER, also
known as HELEN EILBER,
Deceased.
NOTICE IS HEREBY GIVEN to the creditors of the above named decedent that all persons having claims against the said decedent are required to file them, with the necessary vouchers, in the office of the clerk of the above entitled court, or to present them, with the necessary vouchers, to the undersigned at:
attorneys' office:
HIGGS, FLETCHER & MACK
18th Floor, Home Tower
San Diego, California 92112
which is the place of business of the undersigned in all matters pertaining to the estate of said decedent, within four months after the first publication of this notice.
Dated May 4, 1973
/s/ MARIANE E. SPAULDING
Executrix of the Will
of the above named decedent
HIGGS, FLETCHER & MACK
18th Floor, Home Tower
707 Broadway
San Diego, California 92112
Attorneys for Executrix
SC: May 17, 24, 31, June 7, 1973.

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Pope and Coptic patriarch seek unity

VATICAN CITY (RNS) — Pope Paul VI and Coptic Orthodox Patriarch Amba Shenouda III of Alexandria, Egypt, have pledged themselves to seek to resolve differences between their Churches and express that unity "which is Christ's gift."

"To accomplish this task," the two church leaders said in a joint declaration, "the two Popes are setting up a joint commission, whose function will be to guide common study in fields of common tradition, liturgy, theology, history, and practical problems.

"Thus, hopefully, the Catholic Church and the Coptic Orthodox Church will resolve mutual differences in a spirit of mutual respect, and proclaim the Gospel together in ways that correspond to the authentic message of the Lord and to the need of the modern world."

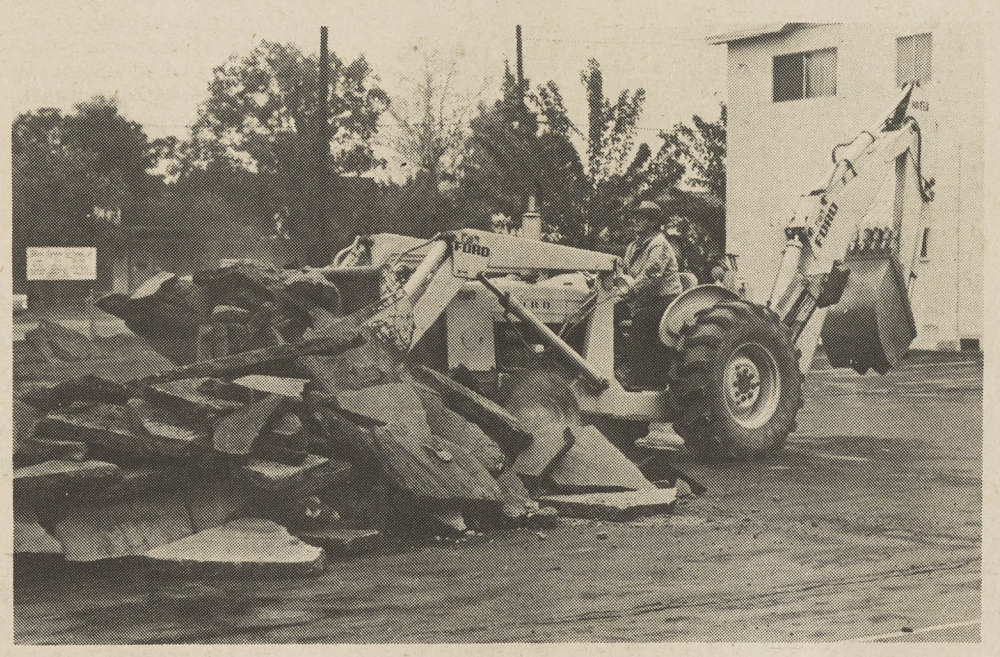
PATRIARCH Shenouda is also known as "Pope of Alexandria, Pentapolis and Ethiopia."

The Coptic Church has 6 million members in Egypt, 15 million in the independent Coptic Church of Ethiopia and another 1 million elsewhere.

Relations between the Church of Rome and the Coptic Orthodox Church have steadily improved since Vatican II, highlighted by the return from Venice to Alexandria by Pope Paul of relics of St. Mark the Evangelist.

THE COPTIC Church broke off communion with Rome after the Council of Chalcedon in 451, refusing to accept the council's doctrine concerning the two natures (divine and human) of Christ. **(Photo page 15)**





NO EARTHQUAKE — This used to be the old parish hall at St. Catherine of Siena church, Rialto. It had to be knocked down by bulldozers to make way for new $162,000 parish and community center for the growing needs of the parish where Father Louis Gunty is pastor. It will be a 6,500-square-feet single story structure south of the church and rectory and is expected to be completed by September.

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The RIGHT TO LIFE POLITICAL ACTION COUNCIL OF SAN DIEGO COUNTY has been formed for those San Diegans who believe that we must "fight" for our lives in the political arena.

RIGHT TO LIFE PAC believes we must unite to support pro-life legislation and to combat anti-life legislation.

For example, pro-life legislation has recently been introduced both in the state Assembly and Senate which merits our voter action in the form of letters,telegrams or phone calls to our representatives, to assure them of our support. Bills have been introduced to:

Protect MDs and nurses who do not want to perform abortions (SB 575); to make sure women are not steered to abortionists by profiteering agencies (SB 574); to give private hospitals the right to refuse to perform abortions (AB 1597); and to make sure that living aborted babies are not used (as they have been in some facilities) for medical experiments (AB 2189).

RIGHT TO LIFE PAC believes WE SHOULD KNOW OF THESE AND OTHER BILLS AND SUPPORT THEM, OR IN THE CASE OF ANTI-LIFE LEGISLATION, BE READY TO SEND MESSAGES OF PROTEST TO OUR REPRESENTATIVES.

RIGHT TO LIFE PAC will establish a network of voters who can contact each other and their representatives in Sacramento and Washington on short notice. We will regularly send our members information on candidate stands and on legislation. RIGHT TO LIFE PAC has as its aim to elect pro-life candidates and defeat anti-life candidates.

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It has been said that we use only a fraction of our intelligence, that we have much more potential power. Similarly, we use only a fraction of our power as voters. LET'S USE IT ALL!

Your Mission Church

NELSPRUIT, So. Africa — A lay missionary, Paul Visser, serving as a lab technician, develops a devise for making quicker diagnosis of bilharzia, a disease which causes blindness in thousands of African children annually. It is known as the Helmith Filter.

SALISBURY, Rhodesia — More than 20,000 Africans attended the recent ordination of Msgr. Patrick Chakaipa as the first black bishop of the Catholic Church in Rhodesia.

DAR-ES-SALAAM, Zambia – Some 10,000 Chinese technicians and other workers building 1,000-mile Tanzam railroad to give country an outlet to the sea at Dar-es-Salaam. It will enable Zambia to transport copper and other minerals and help cut economic ties with white-dominated South Africa.

SEOUL, Korea – Of 592 priests listed in 1973 Korean Catholic Directory, 143 have the family name of Kim. There are 100 Lees, 54 Paks, 32 Cheongs and 29 Chois. These five family names make up 60 percent of all Korean priests.

NEW YORK — The Catholic Medical Mission Board sent $6.2 million in medicines and other supplies to 2,677 missions in 52 nations last year.

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Temas de actualidad

Que es la vocacion hoy?

Por el Padre Luis F. Bernal

JESUS DECIA a sus discípulos: "No me habéis escogido vosotros, sino que yo os elegí." Y según Pablo (Efesios) "Cristo nos eligió en El, antes del comienzo del mundo para que fueramos santos, predestinados a la elección de hijos de Dios."

Pero entre estos elegidos por el señor que son no solo los bautizados, sino "todos los que le buscan de buean voluntad" (Lg. n. 17; Canon IV) hay diferentes vocaciones o llamamientos especiales que Dios hace a cada uno para enviarlo a una "misión" propia en la Iglesia o en la humanidad. Hoy hablamos de la vocación al "ministerio eclesial por medio del sacramento del Orden Sagrado."

Sabemos que son muchos los que reciben dicho llamamiento entre los jóvenes y entre los adultos Católicos, porque Dios que así hizo a su Iglesia, continúa invitando a los que escoge para su servicio. Sin embargo quizá los cambios violentos y acelerados de la historia y de la sociedad estén dificultando escuchar la voz divina, y los que responden han disminuído en más de un 60 per cent. Los seminarios se quedan vacíos.

POR ESO EN esta semana la Iglesia Universal se detiene con angustia a meditar y orar para que el buen Dios nos diga cómo pueden ahora oir su voz los que El envía como "operarios a su mies."

Esta vocación en la Iglesia Católica puede ser a un sacerdocio célibe (rito Latino) o a un sacerdocio opcional de célibes o casados (rito Griego), y en ambos ritos a un diaconado célibe o casado. Muchos hoy en el rito Latino esperan en su disciplina un cambio consistente en la participación de la doble línea celibataria y matrimonial del rito Griego Católico, lo cual permitiría la ordenación de hombres y casados, el retorno a su ministerio de los Presbíteros que con dispensa contrajeron matrimonio y la posibilidad de contraer para el clero que así lo desée.

Además se estudia hoy con interés el puesto de la mujer en el ministerio. El Papa ha nombrado un comité con este fin, y es muy probable que dicha entidad sugiera participación femenina en el sacerdocio y el diaconado.

QUIZA TODO esto traduce la angustia por la disminución de vocaciones? Y ésta puede ser efecto de las nuevas dimensiones que el sacerdocio adquiere no solo a la luz de la Teología Vaticana, sino por las necesidades actuales del mundo y de la Iglesia. – Cristo a sus doce amigos no los consagró solo como "sacerdotes de culto," únicamente para la liturgia, sino los hizo "apóstoles" es decir "profetas" para proclamar la verdad, dar testimonio de ella con su propia vida, denunciar imprescindiblemente el error y reclamar la justicia, como los perseguidos profetas de la Antigua Alianza.

Y "apóstol" significa además "concreador" con Dios del mundo y de la Iglesia, con la misión de perfeccionar y administrar las cosas de la tierra para felicidad de la familia humana y gloria del Señor, edificando la sociedad humana y divina de los hijos de Dios, que no son solo espiritus, sino encarnaciones en la creación material.

En último término, Cristo hizo a sus apóstoles también sacerdotes para ofrecer con El todo lo creado al Padre en el Sacrificio de alabanza y agradecimiento.

HOY PUES el sacerdocio Católico (obispos, presbiteros, diáconos) está cambiando su identidad en una lucha dolorosa por hallar su misión acorde con los signos de este tiempo, y así exige a sus candidatos una preparación no solo teológica y religiosa, sino humanística, sociológica, sicológica, política, económica, científica, para Apóstoles enviados a comunidades de realidad histórica múltiple, pluralista, tecnificada, mecanizada, llena de desigualdades, egoismos, injusticias.

Pero esta dura realidad que asusta a los débiles, es un estímulo para que los Católicos en la familia, la escuela, la universidad, formen abiente de valentía y altura en torno a los jóvenes y adultos que sienten la vocación a este actual sacerdocio más humano y divino, porque no se ocupa solo del Rito, sino que se entrega a la justicia y a la liberación gloriosa de este mundo donde enpieza el Reino de los Cielos.

UFW to get $1.6 million

WASHINGTON, D. C. — The AFL-CIO voted to give the United Farm Workers $1.6 million over three months to help finance its struggle with the Teamsters over representation of grape pickers in Coachella Valley.

George Meany, head of the labor federation, repeated his charge that Teamsters are engaged in "vicious union-busting" in southern California where most growers signed with the Teamsters in April.

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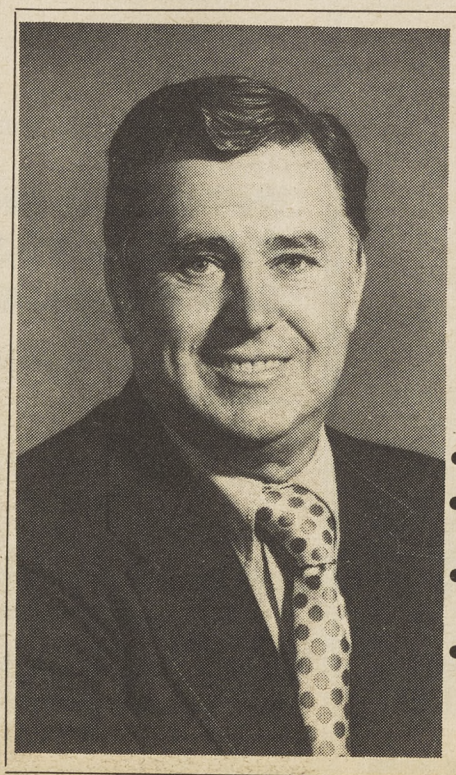
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'Jesus Jeans' ad stirs Vatican

In VATICAN CITY, **L'Osservatore Romano** criticized as an example of "permissiveness turning into impiety" outdoor posters in Milan advertising a brand of blue jeans called "Jesus Jeans."

The poster shows a figure from the waist down wearing jeans with the slogan, "Thou shalt have no other jeans but me."

With this will there's no way

In PHILADELPHIA, Father Bruce Byrolly, assistant pastor, St. Peter's Cathedral, Wilmington, Del., was barred from an organ recital at Girard College because he is a preist.

The college, a home-school for fatherless boys, is funded by the will of the late Stephen Girard which bans all clergy from the campus. The ban is "no reflection on any sect or persons," said a spokesman.

Polish bishops accuse regime

In WARSAW, Polish bishops criticized the Communist government's education programs as being "based on atheist principles with full elimination of the Church."

The plans are "materialistic" and "hostile to religious education," they said, and ignore Catholic educational proposals.

Law recognizes husband's right

In LAS VEGAS, Nev., a new state law gives the husband the right to veto an abortion for his wife. Two key amendments were sponsored by Sen. John Foley, a Catholic.

They require the husband's consent if he is living with his wife before an abortion and call on the physician to do all he can to save the fetus if still alive after abortion.

More restrictions for Zaire Church

In KINSHASA, Zaire, the government reportedly has banned all religious functions and gatherings, except Masses and confessions, and restricted activities of the bishops' conference.

Church-state relations in the former Belgian Congo have been strained in recent years with the government sharply limiting Catholic Church activities.

No school aid, says federal court

In MANCHESTER, N.H. a three-judge federal court killed the state's "dual enrollment" program providing government aid to private schools.

The plan, started in 1970, enabled public schools to lease classrooms in parochial schools and hire teachers to teach secular subjects not taught by the private schools. About 30 Catholic schools participated in the program.

Library fund cut opposed

In DENVER, the Catholic Library Association opposed President Nixon's proposed elimination of federal funding for public and private school libraries.

It said 57 million children in public and private schools have received "tremendous benefits" from the library programs under the Elementary and Secondary Education Act.

To protect Pope with their lives

In VATICAN CITY, 14 young men and their commander took a solemn oath to protect the Pope with their lives as they were sworn in as members of the famed Swiss Guards.

The guards — there are now 70 — generally come from German-speaking areas of Switzerland, are at least 25, Catholic and unmarried. They wear uniforms designed by Michelangelo, which include armor plates and helmets.



POPE MEETS POPE — Coptic Patriarch Shenouda III of Alexandria, left, is greeted with "brotherly love and peace" by Pope Paul VI at the Vatican. It was the first meeting between a Catholic Pope and a Coptic Christian patriarch since the fourth century when the Coptics separated from Rome. Patriarch Shenouda, known as Pope of Alexandria, Pentapolis and Ethiopia, is spiritual leader of 22 million Coptic Christians. Story page 13.

Anglicans okay women priests

In REGINA, Sask., the Anglican Church of Canada approved in principle ordination of women priests. Approval came at a General Synod with bishops voting separately from priests and lay representatives.

The Canadian Church becomes the fourth in the worldwide Anglican communion to accept women priests. Other Churches are in Burma, New Zealand and Hong Kong which already has ordained two women.

Cardinal dies at 85 in Rome

In ROME, Cardinal Arcadio Larraona, CMF, who retired in 1968 as prefect of the Vatican Congregation of Rites, died at the age of 85.

His death reduces the number of cardinals to 141. He was born in Spain and was 16 when he made his profession of faith as member of the Claretian Fathers. He was ordained in 1911 and was a monsignor when elevated a cardinal.

Pro-life wins, abortion loses

In CANBERRA, a liberal abortion bill — condemned by Catholic and Anglican archbishops jointly — was defeated 98-26 by Australia's House of Representatives.

Police evacuated 1,000 attending an ecumenical anti-abortion service in St. Christopher's Cathedral following an anonymous bomb threat. Cardinals James Knox and James D. Freeman were among those forced to leave.

More people reading Bible

In NEW YORK, the American Bible Society reports it distributed around the world last year 218,429,595 scriptures — an increase of 27.6 per cent over 1971.

The total includes Bibles, testaments, portions of books and selections. **Good News for Modern Man**, the New Testament in modern English, is nearing a 40 million circulation, with an average of 11,000 copies distributed daily last year.

30-member group plans for Year

In VATICAN CITY, Pope Paul lost no time in setting up a 30-member commission to prepare for the 1975 Holy Year and related activities.

Members include Bishop James Hickey, rector of Rome's North American Pontifical College, Belgian Cardinal Maximilien de Fuerstenberg who is chairman, and Polish Bishop Ladislaw Rubin, general secretary, Synod of Bishops.

Grants to schools fighting drugs

In NEW YORK, five Catholic high schools received $19,450 in federal grants to help them establish anti-drug education programs.

Each school will send a student-teacher team to a special training course at Adelphi University, Garden City, N.Y. Grants came from the U.S. Office of Education.

Design awards for Catholics

In LISLE, Ill., St. Procopius Benedictine Abbey received a 1973 Honor Award from the American Institute of Architects for its architectural excellence.

In MUSKEGON, Mich., St. Francis de Sales church also was presented with the same award. They were the only Catholic structures among 12 award winners.



News in short . . .

NEW YORK — Father Anthony Mestice, pastor of St. Dominic's church, the Bronx, N.Y., was ordained auxiliary to Cardinal Terence Cooke, Archbishop of New York. He also will continue as pastor.

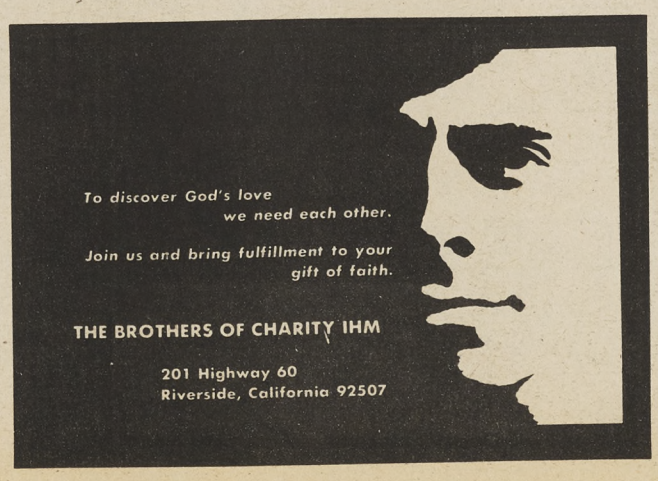
WASHINGTON, D.C. — The third International Congress on Religion, Architecure and the Arts — which includes Catholic participation — will hold sessions, Sept. 9-14, at the Church of the Holy Sepulchre, Dome of the Rock, the Wailing Wall and Al Aksa Mosque.

MILWAUKEE, Wis. — Marquette University gets $2 million gift from retired industrialist Evan Helfaer to build and equip students' sports and physical recreation building.

HARTFORD, Conn. — Gov. Thomas J. Meskill of Connecticut signs a bill making the death penalty mandatory in certain specific cases, including the slaying of police on duty and of hostages by kidnappers and murder by someone under life imprisonment.

WASHINGTON, D. C. — "Theological Development in Post-Conciliar Years" is the theme of the U.S. bishops' theology seminar at Catholic University of America July 9-12.

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SITTING BULL APPROVES — Father Thomas Prendergast, pastor of Immaculate Conception parish, San Diego, practices for the annual buffalo barbecue Sunday, May 20. Holding the pan is chef Jose Montijo, while Sitting Bull (Chris Soto) looks on. The barbecue is climax of Old Town's Fiesta de la Primavera, May 18-20. The barbecue calls for 3,000 pounds of buffalo cooked over a deep pit, 24 by 8 by 6 feet, 300 pounds of beans and 200 pounds of rice.

Latest 'Jesus musical'

After 'Godspell'—'Meet God, Man'

CHARLOTTE — Yet another musical on the life of Christ had its premiere here, with Christ as a black man part of the time.

Meet God, Man, uses a different style for each character — Jesus in jazz, John in blues, Peter in hard blues, Thomas in hard rock, Salome in folk, Mary Magdalene in Gospel and Mary the mother of Jesus in ballad.

Composer is the Rev. Richard Koehneke, white minister of a black Lutheran church. The Rev. John Schroeder, another Lutheran minister, wrote the script.

Jesus' skin changes from black to white during the musical — to show "he is everybody's God."

As the play opens, Jesus is crucified. Peter promises his return, singing "You call me a liar and I'll shake you and break you like a wharf rat." On Christ's return, the disciples sing, "The mountains skip for joy, the morning stars will sing, the nebulae explode in honor of their king."

The play received enthusiastic response and there is already talk of a film version.

MEET GOD, MAN is the latest in a series of plays and musicals on the life of Christ. Most notable, perhaps, have been **Jesus Christ Superstar** and **Godspell,** which was recently made into a film.

The Catholic Film Newsletter has credited the movie **Godspell** with "light and joy," and said it is "an excellent example of living folk theater."

The movie shows Christ and his disciples as flower children. "A dazzling stroke," the newsletter adds. "It works as theater and it works as 'theology' because it makes us think about what the real image of Christ and his followers must have been."

Current books

KATERI TEKAKWITHA by Father Francis X. Weiser, SJ. Kateri Tekakwitha League, 6969 Strickler Rd., Clarence Center, N.Y. 14032. 167 pages, $3.75.

Her life began at Ossernenon, N.Y. on the banks of the Mohawk River. She died and is buried at Caughnawaga on the banks of the mighty St. Lawrence River, just opposite Montreal.

Kateri was born in 1656 and died in 1680. During those twenty-four years she grew in holiness, first of a natural order and, after Easter in 1676, as a baptized Catholic.

Her conversion brought on a bitter persecution. Through all her trials she continued to grow in Christian love and prayer.

In 1943, Pope Pius XII gave her the title "Venerable Servant of God," attesting her heroic virtue and personal sanctity. The bishops of New York state have formally asked the Holy See for her beatification and eventual canonization.

THE IMITATION OF CHRIST by Thomas a Kempis. Huntington, Ind., Our Sunday Visitor Press. 224 pages, $1.50 pb.

Father Albert Nevins, MM presents a fine new translation of a spiritual classic in modern English. Retaining the spiritual depth for which "the Imitation" is famous, the new version can open this treasury to a whole new generation of readers.

Thomas provides a spiritual way which is totally Christ-centered. In holiness and humility, with a sincere conscience, man should follow Christ's way into perfect unity with God. The final section of the book treats of the Eucharist as a means of promoting this union.

The author died in 1471 but so truthful is his picture of human nature that his value judgments still carry great weight. Young readers who are turning to the Scriptures for spiritual nourishment will find this book an invaluable companion.

THE BACK SIDE OF SATAN by Morris Cerullo. Creation House. 224 pages. $4.95.

Evangelist Cerullo takes off after the Satan cult, and an assortment of astrologers, "prophets" and occultists. His style is graphic and his denunciations quick and certain.

His expose of Jeanne Dixon will interest some readers and he terms the present fad for meditation a "trip to chaos." Since Rev. Cerullo is San Diego based, many of the stories he relates are of local interest.

EVIDENCE FOR GOD by Father Edmund Flood, O.S.B. N.Y., Paulist Press. 55 pages, 75 cents pb.

Do you need proof for the existence of God? Look into your own self, writes Father Flood, and ask what other answer suffices.

His fine little booklet is an aid in the search for the divine in our daily life, our family, our friends, our community. He doesn't write to argue for the existence of God.

Instead, he witnesses to the fact that God's presence is very much a part of our existence. His little volume is very illuminating.

Father Charles Dollen

Ad-ventures...

Parents and children are anticipating summer camp season, and **Southern Cross** this week features camps as far-flung as Puget Sound in Washington, and as close as the San Bernardino Mountains.

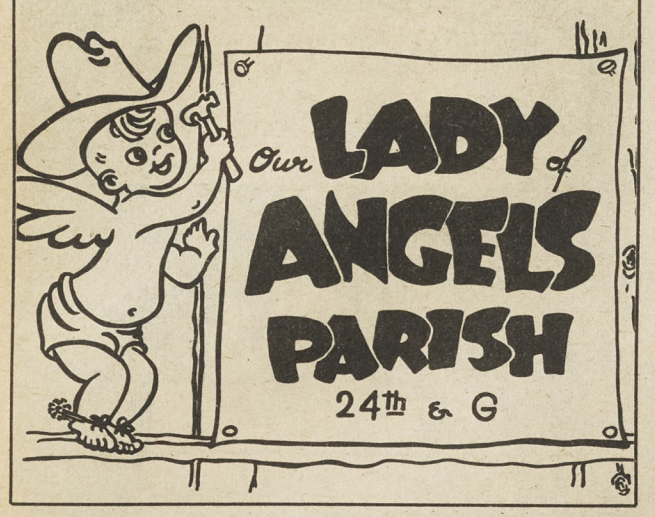
Camps with programs for boys are St. Michael's, Camp Don Bosco, St. Catherine's Military Academy and Summer Camp and Camp St. Raymond.

Programs for both boys and girls are featured at Divine Word Camp and Institut Francile. Teresita Pines and Santa Catalina offer programs for girls.

Institut Francile is located in Washington; Camp Don Bosco, operated by the Salesians of St. John Bosco, is in the San Bernardino Mountains; St. Michael's Camp, run by the Norbertine Fathers, is in Orange, Calif.; and Camp St. Raymond, near Westlake Village, is sponsored by the Dominican Fathers and Brothers.

Santa Catalina summer camp, Monterey, includes lessons in tennis, dance, drama and music, as well as special tutoring, if desired.

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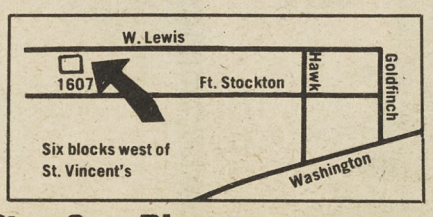


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